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# THE MISSIONARY SURVEY



JUNE, 1913



HOME  
MISSIONS

CHRISTIAN  
EDUCATION  
AND  
MINISTERIAL  
RELIEF



FOREIGN  
MISSIONS

PUBLICATION  
AND  
SABBATH  
SCHOOL  
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.  
AT HOME AND ABROAD

PUBLISHED BY  
PRESBYTERIAN COMMITTEE OF PUBLICATION  
RICHMOND, VIRGINIA.

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50000

45000

40000

35000

30000

25000

20,000

15,000

10,000

5000

# The Missionary Survey's Campaign for 50,000 Subscribers

JACK COMES  
DOWN TO  
RECEIVE  
A CALLER



*Lady Caller*—“Good morning, Mr. Jack; I am trying to help you up the pole by getting new subscribers, but I find some serious difficulties in the way, and have come to ask your advice.”

*Jack*—“Ay, ay, ma'am, good morning; may be I can help you; what's the trouble?”

*Lady Caller*—“In the first place, some members of our congregation do not know what the magazine is.”

*Jack*—“Show them a sample. We will supply you with any quantity desired.”

*Lady Caller*—“If I knew just what members are not subscribers, it would save me much needless solicitation.”

*Jack*—“We can supply you with a list of the subscribers in your community, and by comparing with the church roll, you can readily ascertain who are not receiving THE SURVEY.”

*Lady Caller*—“Have you no other inducements to offer besides the book premiums?”

*Jack*—“Well, ma'am, we think the magazine is well worth the subscription price of forty cents a year, and thousands of our subscribers will tell you that is too little for such a book; some subscribers insist on paying a dollar a year; but in order to get subscribers enlisted, we offer a splendid Binder for THE SURVEY. It is called the 'Big Ben' Binder, and is furnished in Library Buckram, or Half Leather. The binder has the name 'THE MISSIONARY SURVEY' stamped in gold leaf on both side and back. We give the Buckram binder for eight new subscribers, or fifteen renewals; the Half Leather for twelve new subscribers, or twenty renewals.”

*Lady Caller*—“Oh, thank you, so much; I feel sure I can get THE MISSIONARY SURVEY started in many new homes now. I shall try hard and let you hear from me later. Good morning.”

*Jack*—“Yes, ma'am, good morning; remember, though, that *anything* worth while requires work and patience.”



# HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

## THE REMEDY—WHAT?

THE interest awakened by our editorial on "The Vacant Church" is not only gratifying, but gives promise of some attempt at least to remedy this distressing condition. *The Christian Observer* gave the Church a thoughtful editorial, and published communications dealing with the subject. Several letters have been received by the secretary, each proposing a remedy, thus showing that the Church is thinking.

The object of this is not to prolong the discussion needlessly, nor without practical purpose, but to examine the proposed suggestions and once again insist upon some serious attempt to find a remedy.

The suggestion of *The Observer* that the Canadian plan of making the moderator responsible for visiting and overseeing vacancies is worthy of thought. It seems, however, open to several fatal objections. No church can afford to allow its pastor the time necessary for such work, without itself suffering some of the evils attending the vacant church; and besides, there are moderators and moderators! One might succeed well, but in the next six months another man might allow the gain to be transferred to the debit side of the ledger. The work is too difficult and too important to be handled in any haphazard manner.

We come back to our original suggestion, that each Presbytery is under obligation to furnish its churches with the ministration of the Gospel, and should at least employ one "Presbyterial pastor" for its

vacancies, requiring them to contribute to his support, which would practically settle the financial side of the question. This "Presbyterial pastor" could use the elders to great advantage according to "The Mississippi Plan," combining the practical suggestions which have been made along this line.

The so-called "Mississippi Plan," which has been urged in letters from several sources, is well set forth and its workings explained in a communication received from Rev. J. B. Hutton, D. D., of Jackson, Miss., which we take pleasure in presenting herewith.

Dr. Hutton first points out that the weak point in our Presbyterian forces is the ministry—not in quality, but in quantity. There are not enough ministers to go 'round.

Continuing, he says:

To provide for the shortage it is unquestionably in accord with Presbyterian teaching to use the elder, and here as in other things, our Church is anchored in Bible example and practice.

### WHERE USE THE ELDER?

1. The church in which he is an elder is his first and great field, in the manifold work that is intrusted to him. Here he is under the direction of an efficient, trained, godly pastor, unless the church be vacant. If it be vacant he should do all he can to keep up the work of the church. To aid him in this kind of work and inspire and encourage him to do it, the visit of a neighboring pastor, made with some degree of regularity will be of incalculable worth to him. The visiting pastor can preach as the *ordained and authoritative messenger*, he can administer the sacraments, moderate

the session, examine those who desire to unite with the church, advise with the session, and in those churches where they have a session only in name or not at all (there are many such in Mississippi) he can be to them in the stead of a session. Such visits, though made but four times a year, count for much in churches that are left without pastors for years, and count for more where they lead the church to find a pastor.

11. The elder may be used outside of his own church.

There are *elders* and *elders*, and some folks think the same might be said of preachers. There are good and intelligent elders, the very salt of the earth, slow of speech, timid and not very interesting as leaders of public meetings. There are elders who are intelligent, gifted as speakers, leaders in professional life and the affairs of state, who are not desirable as Home Mission workers because of their unspiritual lives. But we have in Mississippi a number of intelligent, spiritually minded, able men, leaders in their respective callings and communities who are most acceptable as Home Mission workers. In response to a call from Synod's Home Mission Committee some seventy-five of these have volunteered to give four Sundays during the year to this work. Here we have eight services from each man or a total of 600 services or an equivalent of six ministers for every Sunday in the year.

#### HOW TO USE THEM?

The plan is to send the elder to a church already supplied by a pastor and let that pastor go to the vacant church. The same pastor to go to the same church for the four Sundays.

#### OBJECTIONS.

I. The elders will not make the sacrifice. Answer: Seventy-five choice men in Mississippi say you are mistaken and corroborate their testimony by their acts.

II. The regularly supplied church will not be willing to part with their pastor to do this Home Mission work. Answer: Every church whose pastor has made the request unanimously consent, and take renewed interest in Home Missions.

III. The congregations do not care to hear elders. Answer: The increased attendance when they speak indicates otherwise.

IV. They will use questionable subjects. Answer: Three different elders have spoken in the churches in Jackson within the last month, one spoke on Christian stewardship, another on Bible reading and the family altar, the other on consecrated possessions.

V. It will take a man to direct this work. Answer: It takes a man to direct any work that is worth while, very few things have perpetual motion. What better work can a man do than multiply the forces for carrying

on the work of Christ. But the minister who directs this work, is not kept from preaching and organizing Sunday schools and conducting conferences and getting permanent supplies for groups.

#### RESULTS.

Christ said, by their fruits ye shall know them. What has this plan done? It has carried the gospel to points that had not been visited by a Presbyterian minister in as many as three, four, five, six and seven years. The writer went to a Delta town that had had no Presbyterian preaching in seven years. The banker in that town, whose father was a South Carolina Presbyterian, had grown up in another place in the State, and neither he nor his children had ever heard a Presbyterian minister. The first visit to that point contributed \$30 to Home Missions, now there are some eighteen or twenty Presbyterians preparing to build a church in the heart of one of the richest sections of the richest countries in the world.

Sunday schools have been established, churches organized, young men led into the ministry. The elders who have gone out have grown stronger and become better workers at home.

#### PRESENT WORKING OF THE PLAN.

The elders are co-operating in the united effort to have the *every member canvass* made in every church in this Presbytery before the summer is past; to hold an evangelistic and training meeting in every church, to have every vacant church and every other supplied in the bounds of the Synod.

To a church that had given something like \$250 to all benevolent causes, an elder went and helped get the *every member canvass* made, with the result that approximately \$800 was subscribed. *The hope of the Assembly's Home Mission Committee in solving her great problems is to find in THE ELDER THE KEY.*

Without him the country church cannot be supplied and it is from this source our ministers come; without him the Sunday School Mission cannot find a superintendent, and the Sunday school is the nucleus for the church; without him the affairs of the kingdom cannot be financed, and we are waiting today because we have not in the treasury means to furnish, equip and maintain the soldiers of the Cross in the Home Land.

Pray that God may bless the earnest Secretary of Home Missions, Rev. R. L. Walkup, as he leads the elders of Mississippi in the greatest undertaking yet planned in the Home Mission service. Pray that the force may be anointed for service and that the hearts of the people may be made willing.

This is a vital matter. Our vacant

churches must be supplied or our loss will be irretrievable. At the time the Carthaginians besieged Saguntum, an outpost of the Roman Empire in Spain, the Roman Senate was hurriedly called together to devise means of relief. Days

were spent discussing plans. At last one Roman exclaimed, "Senators, while we are debating, Saguntum is perishing!" It is easy to make the application. While we are considering our vacant churches are dying. What is the remedy?

## OUR MISSION SCHOOLS

### THE JUNE TOPIC

**T**HE Church has no more important work than that of bringing the message of Christ to the hundreds of thousands of neglected children in our own land.

The subject for June is a large one, so large that it is impossible to present it adequately in any one number. However, the schools of which an account is given will suffice to show the great promise and the urgent needs of all these institutions where are being trained the youth of our

land who otherwise would perhaps grow up in ignorance or vice. With the destiny of these young people is inextricably bound up the destiny of our country, of our civilization, of our religion. How imperative is it, therefore, that the religiously destitute in our midst while in the receptive stage of childhood be given the Gospel, and be trained in its precepts.

What a tremendous obligation! What a glorious opportunity!

## THE LAST SESSION AT GUERRANT, KENTUCKY

MRS. ROSE MARTIN WELLS,  
Lady Principal.

**T**HE fifth session of this school, which closed in April, was a most happy and prosperous one. The enrollment reached 175, and the average attendance throughout the year was excellent.

The school is systematically graded, and has flourishing High School and Normal Departments. Four of the students taught public schools throughout the summer and fall; one became a nurse in a Lexington hospital; and a number assisted in Sunday school work.

The Bible work is the feature of the course of study, all grades taking Bible study thirty minutes daily. Most of the students are Christians, being members of Highland Presbyterian Church, Guerrant.

A wing costing \$800 and containing two large class rooms was added to the college. But even with this improvement the school-house was greatly crowded. All available space in the dormitory and dining room was used, and some pupils did not come for lack of accommodation.

## HIGHLAND COLLEGE, GUERRANT, KENTUCKY

A new hospital was also built, occupying a commanding site overlooking the campus. The Highland Church, Louisville, was the principal donor in the building of the hospital, assisted by many others. A competent Christian nurse and doctor have been installed.

Four clinics were held during the session under the auspices, respectively, of the Kentucky State Board of Health, the



Highland College, Guerrant, Ky. Class-room building in foreground. Dormitory to the left.



Highland College, campus and buildings.

United States Government, and the Rockefeller Foundation. The diseases treated were trachoma, adenoids and hookworm.

As rapidly as means and equipment will permit the school is reaching out into the four fields of endeavor where work is so badly needed in the mountain districts: the spiritual, supplied by the Church, Sunday school and systematic Bible study in day school; the literary, found in the well-graded department of secular studies; the physical, ministered to by the hospital service and the clinics; the industrial, largely in prospect, although some work has been done along this line.

The most imperative needs of the school for the coming summer are a dormitory for the girls, containing a model kitchen, dining room and laundry, where these most essential branches of domestic art can be properly administered and taught, and a cottage for the doctor.

Among the gifts to the school plant this year, in addition to the hospital building,

Doing chores at  
Highland.



are equipment for the hospital, donated by many true friends of the work, including some Vassar College girls; the means to drill a well and to make other needed improvements; and a fine Jersey cow from other friends.

We feel that this school is in one of the most strategic and promising fields in the Assembly's control, and earnestly pray for sufficient equipment to continue its work.

*Guerrant, Ky.*

## THE MISSION SCHOOL AT HEIDELBERG, KY.

BY ONE OF THE FACULTY.

**B**Y THE Kentucky River and midway up the hillside in a grove of beech trees stands a seven-room board building known to the mountaineers as "The College," but named by Dr. Guerrant "Beechwood Seminary."

Two years ago the school was not

dreamed of, and there was only an occasional religious service in the neighborhood held by some traveling preacher. So wild and lawless was the village that it was dangerous to go out at night because of the shooting and drinking; but a few Christian citizens enlisted Dr. Guerrant's

interest, and he promised to give them a Christian school. "Uncle Jack" Brandenburg and Judge Gourley gave the land, (ten acres) and the people subscribed a thousand dollars, so with the doctor's aid the building was made possible and school started. A school equipped with a Bible teacher, a music teacher, and three regular grade teachers, doing all the work of the eight common school grades and two high school grades; and, in addition, all the house work, cooking and chores necessary for their temporary housekeeping, in the four upstairs rooms. The school, therefore, is able to give these children a good common and high school education. With an enrollment of 110, and a bright prospect for increasing numbers, the crying need is a dormitory and teachers' cottage combined, so that the teachers may have a *home* and boys and girls from further back in the hills may have the advantages of the school.

This cottage home should contain about sixteen rooms in two stories, economically planned, without frills or furbelows, but at the same time made convenient and furnished with such ordinary necessities as water, lights, and furnace heat, so that the labor of keeping the house may be minimized and the time of the inmates devoted to a profitable extent to school work. Such a house would have a large kitchen that could be used as a domestic

science class room, a laundry for the girls' use, and ample space for the children of the village to meet and play games or read magazines. It would mean everything to the work! We need it sorely! Will you not help us to get it? *We are counting on you!*

Another great thing for the school would be its consolidation with the public school here, for this public school, like many others of its kind, has been too crowded to admit of good work on the part either of teachers or pupils. We are working toward this, and it is hoped that before another year goes by Heidelberg will sanction the consolidation, thereby doubling the teaching force, and vote a graded school.

The clothing that our friends from the outside have sent us has been greatly appreciated and put to the very best use. Even good rugs or other floor covering that is in serviceable condition are most acceptable, and add to the comfort of workers at the mission and of needy people in the neighborhood. As the school has no fund for this expense, freight or express should be prepaid on all such articles.

A cottage home is much needed; do you want a share in building it? Does this work appeal to you?

*Heidelberg, Ky.*

## BROOKS MEMORIAL INSTITUTE

MISS PATSY H. BRATTON.

**S**CHOOL opened in January with eighteen pupils, and in a short while we had thirty. Some of these children are just as bright as you will find anywhere, but with others their minds have been inactive so long that they seem dull and hard to awaken. We find the girls more quick to learn than the boys, but all have certainly improved in the three months that we have been here; they are just beginning to find out what they can do, and it is very encouraging to us.

At first all the children wanted to study aloud, and do many other things that good discipline does not approve, but firm-

ness had its reward, and we have now an orderly school, and the children are trying to learn. However, the fighting spirit sometimes crops out in the boys, which is only too apt to result in fighting at playtime, but here also firmness and kindness won, and the fights are becoming less common.

Miss Grace McSparran has charge of the music. Everybody loves to sing, and they are all doing nicely. We had an entertainment in February, and the young people went through with their parts beautifully. There was not a hitch anywhere.

We have Sabbath school at 10 o'clock



Brooks Memorial Building, Canoe, Ky. Dormitory and school building.

on Sabbath morning, then service at 2:30. Mr. Blue, from Turner's Creek, comes twice a month and helps us with this afternoon service.

On Wednesday afternoons there is a

woman's meeting. When school closes we intend to start a sewing class.

We do all the visiting we can, and every one is very kind to us. The mountain people are extremely hospitable, and we are cordially welcomed everywhere.

As in other sections of the country, we are having high waters. The creek has backed up under our house to-day, and if we had a boat we could go rowing in our front yard. The water is nearly over the top of the fence (five boards high) in one corner, so I don't know when we will get out.

The work is promising, but there is much to do, and we ask the prayers of all our friends.

*Canoe, Ky.*

## LEE'S COLLEGIATE INSTITUTE

C. A. LEONARD, Principal.

LEE'S Collegiate Institute is situated in the town of Jackson, Ky., and has patronage from several neighboring counties. It was commenced in the year 1884, as Jackson Academy, by a few public-spirited men who saw the great need of such an institution in a town which had no school of any standing—simply the merest pretense of a public school.

The enterprise was, however, disappointing, and was given up by its sponsors in 1891, when, by decree of court, the school was sold, Central University being the purchaser and conducting it for fifteen years as a preparatory school, a feeder to the University. In 1906, pursuant to the agreement for consolidation of the two Presbyterian colleges of Kentucky, the property came under the control of the Synod of Kentucky, and was chartered as Lee's Collegiate Institute. The nine trustees are chosen by the Synod, and report is made each year to that body.

On account of the development of the public school system of Kentucky the patronage will not be as large hereafter, but the school has a definite sphere of work and a reason for existence, aside from the meagre facilities afforded by the

common schools of the vicinity. If furnished with the proper means to carry on the various departments of work it can be made a power for good to the whole mountain region; the small tuition fees cannot possibly support the work.

The manual training department should be furnished with a separate building, in which every kind of training, including domestic science, could be given. Stenography, typewriting, bookkeeping and telegraphy are called for all the time, and if offered to prospective students would attract a large number from all the territory contiguous to the county of Breathitt, in which Jackson is situated. Hundreds of dollars are spent every year by those who go away from the county to get these facilities, money which would go to the institute if students could get the same advantages at home or near by.

There is no doubt about the popularity of the school in the community, for the best of teachers are employed, the instruction given is thorough, and the attendance in recent years has been sometimes overflowing. But it is the only church institution in the mountains, which must depend upon its own resources to conduct its affairs, all others being par-

tially supported by funds from some central agency. The great need of Lee's Collegiate Institute is a certain income, in addition to that from tuition and board. This could be accomplished by correlating its work with all the other work of the Church schools. It has the standard course of study prescribed for high schools in the State of Kentucky, with teachers to carry it out, and pupils who graduate as from the best high schools in the State.

Men and women educated within its

## “REJOICING IN SUFFERINGS”

**I**N HIS letter to the Colossians, Paul says: “I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church.”

In that same spirit many of our Mission School teachers are joyfully giving their lives for Christ's sake. Occasionally some of their experiences happen to be mentioned.

The following extract is from a personal letter from a bright, attractive young woman who is cheerfully, and even with humor, facing difficulties that would appall most of us:

I know you are going to laugh when I tell you something that happened one day. Three of the boys in my school are known throughout the country as “outlaws.” They come from a wild, bad family. I confess that I didn't know then so much of the reputation of this family as I do now, but I don't know that it would have affected the case if I had.

One of these boys was unusually bad one day, and I gave him a sound whipping. Some days later I happened to mention it to a gentleman. He threw up his hands in horror and said: “Well, it's a thousand wonders his mother didn't come after you with a shotgun. That's exactly what she did when he was whipped once, and that's the kind she is.” So, you see, I might have been sent home, not in peace, but in pieces.

walls are now filling positions of great influence in their respective communities, and will carry with them always the stamp of thoroughness placed upon them by the faithful instructors who have led the destinies of the institution during all these years. That a school of its efficiency, with such a history and so bright a prospect for the future, should be allowed to languish is not to be considered for a moment.

*Jackson, Breathitt Co., Ky.*

## SUFFERINGS”

It was altogether the toughest little crowd I ever had to deal with. Some of them were a pretty bad lot. I felt rather “shaky” for a while with all this on my hands, but you know the dear Lord always “tempers the wind to the shorn Lamb,” and by His help I got through all right.

For some time the country people around here have been inviting me to stay a night with them, so I have been on the “go” constantly lately. Some of my experiences have been funny. For instance, night before last I stayed at a house where the family consisted of a man, his wife, two little girls, a boy about twelve, one about eighteen, a married daughter and her little girl, and your humble servant. We all practically slept in the same room. There were two little rooms and a doorway between, but no door. So a private spot was an unknown quantity. But as most of the people in this country just kick off their shoes and jump into bed, disrobing is an easy task.

Once before in the same house I tried to give a lesson on this subject to the women by example. The next morning while I was dressing in one corner, and flattering myself I was doing so much good, I chanced to glance up, and found myself looking straight into the eyes of the man of the house. Then I decided that I wouldn't give any more lessons on this subject in homes where there aren't any doors. So, this last night I jumped in very much like the rest and did my disrobing under the cover.

## MATTHEW T. SCOTT, JR. ACADEMY

REV. ALFRED ERICKSON.

**T**HIS year has been marked with progress in the work of this school at Phelps, Ky. We are attempting greater things for the mountain children. The gift of Mrs. Matthew T. Scott

has enabled us to secure a farm of seventy-five acres and a new domestic science building, which has just been completed. We will teach cooking, sewing, and other household duties, and in the basement



The Sewing Class—Phelps Academy

inangurate some manual training for the boys. The equipment needed for our domestic science courses and the shop have not yet been secured, but we are hoping that they will be provided before July, when we begin our tenth year.

The school has buildings valued at \$10,850; land worth \$200; a farm worth \$2,500; and cattle, mules, wagon, farming tools, etc., to the value of \$700. All this is free from debt, as we avoid if possible any encumbrance on the property.

We have no endowment proper, our income being from scholarships, board, tuition and general contributions. We have, however, in our farm the promise of great future income. To provide for this now we are at a considerable expense, but it is a safe and business-like investment. Over 1,000 fruit trees, mostly apple, and some small fruit have been planted, and more land is being cleared for another orchard of 1,500 trees. We are laying the foundation of a large grape vineyard. Plans are also being made for strawberry and asparagus fields. The orchards and vineyards are on mountain-side virgin soil.

Nine years of school and religious work have produced lasting results. The school and the Gospel go hand in hand. The Bible is taught and the catechisms emphasized every day by both teachers and pastor.

We have been pushing a new phase of the work: The trustees of the district public school, realizing the work we are doing, have asked our Board to supply them teachers, which we have done at five

outlying points. These consecrated women establish and labor in Sabbath schools, which become at once an open door for preaching services. This plan enables us to do a large religious work as well, while costing the Church practically nothing. In some cases, by means of special funds raised, the term of these schools is lengthened from six months to nine. Large numbers of children are reached with the Gospel and are brought into contact with a Christian teacher and minister.

The pastor at Phelps and Dr. S. D. Boggs are the only ministers of our Church at work on the Kentucky side of the Big Sandy Valley. This is a territory of tremendous proportions and large population. A vast coal field all around is



After the Christmas treat.

opening, millions of money is being spent here for coal operations, and it is as yet only touched. This section with its larger population will be an opportunity indeed for our Church! Shall we do the work at our very doors? Shall we be equal to the great task given our Church?

First a little mission established, then a church, then a school, then outlying points; but how vast the untouched regions! We are on the field and achieving some results. Oh, for the funds to go on and do more, to make one's life work large because of the ability to enter the open door; and all, all to the glory of our God.

Phelps, Ky.



Beautiful Nacoochee

## AS OTHERS SEE NACOCHEE

REV. JOHN KNOX COIT.

"Child of the Chattahoochee!  
Hid in the hills afar!  
Beautiful Nacoochee,  
Vale of the Evening Star.  
  
"Hushed in the mountain shadows,  
With the May dew on her breast;  
Her breath is the breath of meadows,  
And her very name sighs 'rest!'  
  
"The voice of a loved one calling  
The feet that have wandered far;  
Come, for the night is falling!  
Rest with the Evening Star."  
—Selected.

Mr. Kennedy is an educator of boys, of long and successful experience, and the father of Prof. J. L. Kennedy, who is headmaster of our school-room work this year.

Having retired from active service "Father Kennedy" came early in November to live with his son. He has charge of the dormitory boys and the books. His long experience in the school-room and at the banking counter have made him a pastmaster of both.

The work at Nacoochee has never been better. The teachers are all happy and hard at work, and a more devoted band it would be hard to find. There is a spirit of earnest enthusiasm which is most refreshing.

Two fathers recently were standing in front of the school-house talking. One of them remarked: "Well, Mr. Coit, your teachers are doing mighty fine work this year. I can tell this at my home: my three kids are just crazy about their teacher; they don't more than strike home

THE system in operation here for the boys is the most splendid one conceivable. When I first came I did not altogether understand it, but the more I see the better I like it, and the more I am convinced that it will be hard to improve upon. For these boys at their time of life the combination of study and open air manual labor is simply invaluable."

The speaker was Mr. W. W. Kennedy—"Father Kennedy," as we at Nacoochee Institute affectionately call him.



From the hill beyond. Now ready for school.

from school than they are off in some corner with their books, and the old woman has to frail around powerful to get them to help with the work. In the morning they are up and gone, and it looks like it will most kill them if they are late at school."

With a laugh the other man spoke and said: "It is just pint blank that way at my house. I have two, and they never miss nary day. They are tickled to death with their Bible work. They have their Bibles down every day looking up places. I am mighty glad you have the Bible in your school—it is a good thing."

Two workers were passing together through the hallway. The writer does not know the topic of conversation, but this he accidentally overheard: "Oh, I just love this work at Nacoochee." Another said: "I think, Mr. Coit, your teachers are all very happy in their work this year, and you certainly have a force of which to be proud, and one that would be hard to duplicate. I never saw peo-

ple more willing to take hold of and put through whatever needs to be done."

Is it any wonder that workers who are making the sacrifice which ours are should be happy? Of course they are! The Lord has promised to see to that. Teachers whose previous salaries had ranged from \$50 to \$75 per month have banded together, and He is using them in this form of His service. Every one of them, outside of the principal, receives but \$35 per month, out of which they pay \$10 for dormitory board.

In addition to the regular class-room work we have a well organized and most successfully conducted Christian Endeavor Society of fifty members, practically every one of whom takes some part in the Sunday evening services. The bands of Covenanters and Miriams are also doing well.

Four Sunday schools are being operated, with an average attendance of over one hundred. The last one organized is on the banks of the Chattahoochee River, five miles up the valley, in the heart of the new lumber town, Helen. Here we found a small group of Presbyterians earnestly calling for help. This is a most needy and promising field which should be occupied at once. We are the only ones who have undertaken work there. The town offers us two lots worth \$1,200. The lumber mills offer material enough to erect church and school-house. The workmen are pledging so many days of labor.

Now is the time to strike for a large advance at Nacoochee.

Sautee, Ga.

## AT GLADE VALLEY HIGH SCHOOL

REV. W. F. HOLLINGSWORTH.

**A**T PRESENT we have the largest school we have ever had. During the year we enrolled over 130, as against 100 last year and 70 the first half-session of two years ago.

There are six teachers doing either full or partial or teaching work, yet we have only two regular class-rooms, and these are far too small for present needs.

All the work of the school—living, eating, cooking, teaching, and everything has been carried on in the girls' dormitory. The high school and intermediate departments have been taught in two rooms that were intended for reception room and matron's room. The primary department has no class-room at all, except a corner of the large dining room.

The tables in the dining room have to be cleared every night for study hall for the girls. It is also used daily for morning chapel, and the dining room serves, too, as our assembly hall where all public meetings are held.

Our assistant teacher is using a small sitting room and her classes frequently overflow into the hall.

Soon after the new year we had to announce that we could take no more for lack of room, and have made no effort to get new pupils. We have, however, taken all who have actually presented themselves at our doors, for we needed their money and they needed the advantages we had to offer. No doubt we have sacrificed something in efficiency and good order by having our class-rooms so crowded.

The boys' cottage is full. We have rented a room from a neighbor, and have used a basement room in the girls' dormitory that was built for a servant's room, and yet there have been boys boarding



The Boys' Dormitory, Glade Valley School. The work stopped for lack of money.

started last summer with timber cut on the school property and sawed by the school saw-mill. Consequently the expense on this structure so far has been very low. It stands now as the carpenters left it in November, when work was stopped for lack of money.

Rev. S. M. Rankin devised the plan of getting ten men who would subscribe \$500 each for this building. Nine have been secured, several of whom are the trustees of the school, and only the tenth is now lacking to bind the other nine and make the subscriptions immediately available. We have been and are still praying that the way may be opened speedily for the resumption of work, so that the building may be in shape for use by next September.

Ours is the same cry that is going up from all our mission workers at home and abroad—the cry for adequate equipment with which to do efficiently the work which the Church has laid upon us and is expecting us to do.

We are waiting in faith and working while we wait for that tenth person who will join the other nine in subscribing \$500. That one subscription would be worth \$5,000 to us now. If people able to give only could realize our needs and the largeness of the opportunity, I think that our faith would not be so severely tested by long waiting.

Glade Valley, N. C.



Recess at Glade Valley. The Girls' Dormitory.

in the community that we ought to have had under our control and supervision.

All the above facts and conditions, and we could add more, emphasize the need of the boys' dormitory, which will provide for twenty bed rooms on the second and third floors, and a commodious assembly hall and four larger class-rooms on the first floor.

The unfinished boys' dormitory was



## GIVING A CHANCE TO THE HOMELESS BOYS IN THE MOUNTAINS

REV. R. P. SMITH

OF THE many gifts that have been made for mission work the most generous one that the writer has ever known came recently from the hands of a man and his devoted wife who live in the mountains of North Carolina, where



The Maxwell Home and School. The "Factory," where homeless boys are made into Christian men.

they were born and reared. Though not at all wealthy they have given a splendid farm of 530 acres for the purpose of establishing a home and school for homeless boys. This gift takes a great part of their property, which has been accumulated by their arduous toil and close economy. They have been co-workers in making the property, and the wife joins most heartily with the husband in the gift. They have three small children of their own dependent upon them for a support, yet they have heard the call of the homeless in this region, and their hearts have responded in a most generous manner. In deference to their wishes their names are withheld.

This farm is in Macon County and is well adapted to growing grain, grasses,

fruits, etc. A temporary home has been provided on it and a few boys have been received. During the summer months the boys do all kinds of farm work. While receiving this manual training they make the greater part of their support. In the winter season they pursue their literary studies. By giving a boy who is large enough to work \$30 to \$50 for a start, he can make his own way through school, and to a position of useful citizenship.

This work, the Maxwell Home and School, is under the care of the Home



Five orphan boys (and dog). The first to find a home at Maxwell.

Mission Committee of Asheville Presbytery. It will be enlarged and made more efficient as funds come to our hands for this purpose.

The aim is two-fold: first, to save destitute boys from ignorance and vice; second, to teach them how to support themselves. We are reaching the children and the young people with the Gospel through the channel of Christian education.

Asheville, N. C.

## SHARON CHURCH, HART COUNTY, GEORGIA

REV. E. L. HILL.

ABOUT ten years ago a colony of Germans settled in Hart county, Georgia. They numbered about one hundred souls, and nearly all bought

their own farms, which were just large enough to be cared for and looked after by their owners.

It was not long before the stability and

true worth of these settlers were appreciated, and many American-born persons moved into the community. That section to-day is thickly settled with substantial and intelligent self-sustaining farmers.

These people, mostly Lutherans by rearing, asked that a Presbyterian minister come and hold services for them, and the Rev. T. H. Newkirk, who was at that time pastor of the Royston group of churches, accepted their invitation, and preached to them from time to time. In September, 1911, Rev. J. D. McPhail, Supervisor of Home Missions for Athens Presbytery, assisted Mr. Newkirk in a series of services among them, and as a result, a church which they have named "Sharon" was organized with twenty-eight members, since grown to thirty-five. The Sunday school was started with an enrollment of thirty-five, which has now increased to 150.

Immediately after the organization of the church, several members offered to donate a lot for the church building. While they were inspecting the different sites, the county surveyor came along the road and volunteered to survey the lot they decided upon and to lay it off for them. Their minds were quickly made up,

and the lot was selected and surveyed shortly after the organization of the church. In a few days lumber was on the ground, and the members of the church were busily engaged constructing their own house of worship.

This commodious and attractive building stands to-day free of all debt, a monument to the self-sacrifice and faithful devotion of these Christian people, and to the timely assistance given by the Executive Committee of Home Missions through the generosity of the Independent Presbyterian Church of Savannah, Ga.

As soon as the church was built they asked for a pastor, and are now being served by Rev. G. M. Howerton, of the Royston group. This church is composed of industrious and self-supporting farmers, who are generous in their gifts, and who regard their church as essential to the good and progress of their colony. The ruling elders are Messrs. Macjeweski, Pierce, and Roucouski; and the deacons are Messrs. J. J. Huggins and Amos Macjeweski. This church is sure to become a stronghold for the Presbyterian faith in that section of the State.

*Athens, Ga.*

## CAN YOU TELL ?

Answers to all these questions will be found in the Home Mission Department

1. What could be accomplished, and where, by a cottage home "without frills or furbelows?"
2. Where does "the old woman have to frail around considerably to get the children to work?"
3. How would a manual training department help to meet the needs of a county?
4. In what way did a Christian man and his wife show their love for homeless boys in the mountains?
5. What is a "Presbyterial pastor?"
6. Where would \$500 now be worth \$5,000?
7. Where do "the school and the Gospel go hand in hand?"
8. On what occasion did a "taffy-pull" add to the general joy?
9. Who could go rowing in a front yard if she had a boat?
10. How did some Vassar College girls help?
11. What children memorize a chapter of the Bible as easily as most people read it?
12. Tell about a "stay-all-night" visit.
13. How is a certain seminary student training and being trained?
14. Who did great things for God with an old crooked stick?



The Rio Grande from the bridge at El Paso.

## A NEW FIELD

MRS. E. S. RODRIGUEZ

I AM glad to notify the readers of THE MISSIONARY SURVEY some of the news from the work that is being done in Cuero. We moved here in May last. Our American friends were the first in tendering us their hearty welcome. Rev. J. L. Green and the Ladies' Missionary Society were very active in accommodating us and providing our pantry for a season. Their intense desire for the evangelization of the Mexican people of this community was followed by their earnest prayers.

At first we were strangers in the Mexican community, but the people are amicable and popular, and five or six Mexican families came to visit us. The second week the door was open for us and we began our work. As soon as our neighbors knew we were Protestants, they began commenting and criticizing us, and the matter was also notified to the Romish priest, who promised them a chapel in that part of the city so as to counteract our church work.

Our first meeting was well attended, some twenty-six people were present. Our Sunday night services are attended sometimes by forty or more persons who hear with great delight the Gospel in their own tongue. Several have expressed their desire to join our church, but only one has been admitted to the sealing sacraments.

Since the latter part of November we announced to the congregation that it was our purpose to prepare a short pro-

gram for Christmas, so we invited the parents to send their children to us so we could teach them recitations and songs concerning the birth of Christ. Fourteen children responded to the invitation, all of Roman Catholic families. It has been a great pleasure to us and a golden opportunity in preparing these children to tell and to sing the joyful news. The parents of those children are happy because their children are learning something new and profitable. God will turn their hearts to the Lord Jesus.

There is a great work before us: the prospects are fine. We expect to open a private day school as soon as possible, so as to teach so many of the children who neither can read English nor Spanish, and in that way we hope to reach others.

In the whole county of Dewitt there is only one Mexican evangelical church, and only our denomination has begun work. There is a large population of Mexicans. May God send many more laborers to these abandoned places to preach the Gospel of Jesus and his love to sinners.

Our work at Helena is encouraging. Our friends there accorded us a hearty welcome. The Mexican people are not so accessible as in Cuero. Mr. Rodriguez has the opportunity of preaching the Gospel to many people in different ranches where he is well received. The churches of Gonzalez and Thomaston are doing active work.

Cuero, Texas.

## THE SEVENTEENTH STREET MISSION SUNDAY SCHOOL, RICHMOND, VA.

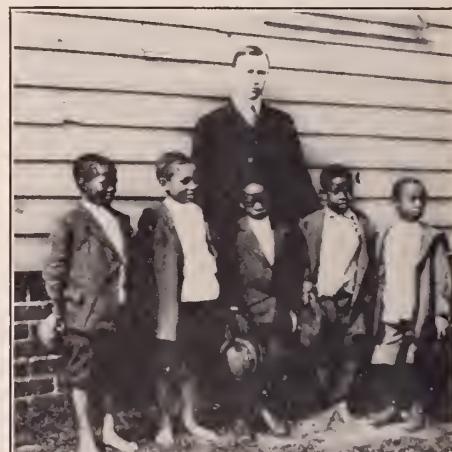
DR. WALTER L. LINGLE, of Union Theological Seminary, recently described a visit to a new mission Sunday school of much promise in Richmond, Va., which was organized and is now under the direction of Mr. Murray Grey, a student at the Seminary. Dr. Lingle said:

I am not surprised at the way Mr. Grey is able to get the choicest workers to help him. I noticed that he had ladies from our very best families, and some of our finest students from the Seminary. A member of the Seminary quartet was leading the singing. The whole school was a veritable beehive, with 140 or 150 colored children and about thirty white teachers present.

The walls are hung with charts containing the Lord's Prayer, the Commandments, beautiful passages of Scripture; and there were other charts with the many names of those who had gotten on the honor roll.

The mission is in the heart of the toughest, most degraded negro quarter of Richmond. I walked a good many blocks in every direction from the school that afternoon. There is vice and wretchedness everywhere. So far as I could discover there is no other religious work being done near the school. It is wonderful how eager the children are to learn. Mr. Grey makes a splendid leader and or-

ganizer, and he is certainly giving himself unsparingly to the work. I thought you would like to know how it is progressing, as



Another sample of "results" at Seventeenth Street Colored Mission. The five boys had been attending the Mission two months when this picture was taken. They have recited perfectly twenty-five answers in the Child's Catechism. Mr. Grey found the boy (second from the right) with hardly any clothing to protect from the cold, and ashamed to come to the Mission. He was supplied from a donation of old clothes (see, they are too big), and since then has not missed a Sunday. He now recites perfectly twenty-five questions of the Catechism, 23d Psalm and the Lord's Prayer. Mr. H. McQ. Shields is their teacher—a student of Union Theological Seminary.

the Atlanta Committee assists financially in this work.

The following report will show what is being done in the way of religious instruction, and will also indicate the various activities that are being carried on:

Total names on honor rolls to date, 335.  
 The Child's Catechism recited by 164.  
 The Shorter Catechism recited by 4.  
 The Lord's Prayer recited by 152.  
 The Beatitudes recited by 30.  
 The Ten Commandments recited by 19.  
 Psalm 23 recited by 98.  
 Psalm 100 recited by 31.  
 Psalm 1 recited by 6.  
 The Apostles Creed recited by 11.



A sample of "results" in the Seventeenth Street Colored Mission. These six girls, since last December have recited perfectly on two separate occasions, each, the entire Child's Catechism (145 questions), the Lord's Prayer, the 23d Psalm, the 100th Psalm, the Beatitudes, the Ten Commandments, the Apostles' Creed, and the 53d chapter of Psalm. Notice their neat appearance. They were in rags and ereless of "looks" when they applied for admission. The teacher of this class is Mr. T. B. Ruff, a student of Union Theological Seminary.

	Average Attendance	Workers
Monday afternoon—Girls' Sewing Class .....	19-	5
Monday evening—Girls' Club and Basket Class .....	20-25	3
Tuesday evening—Boys' Club...	30-40	2

Wednesday evening—Boys' Singing Class . . . . .	15.20	2	Sunday afternoon—Sunday school . . . . .	140	30
Friday evening—Boys' Basket Class . . . . .	15.20	2	Sunday evening—Church service . . . . .	51	2
Saturday evening—Older Boys' Club . . . . .	25.30	2			

## THE NOBLE MISSION OF THE DEACONESS

**A**T a Missionary Institute of the Methodist Episcopal Church, South, held recently in Durham, N. C., Miss Mary Durham, of Kansas City, Mo., deeply impressed her audience by the earnestness with which she portrayed the Christlike mission of the deaconess. The account below is from the *Raleigh Christian Advocate*:

Miss Durham spoke of the work of the deaconess in this country, and especially in the South, by those of the Southern Methodist Church. They have erected in many places "lighthouses," or, as they are called "Wesley Houses," in the mill districts, in mining camps, and along the seacoasts where immigrants enter the country. The deaconesses go into these districts and minister to the poor, the sick, the orphan, and do any Christian work that needs to be done. They carry there anything that is lacking. The deaconess, said Miss Durham, is just like any one else who has a vision of Jesus Christ. She leaves her home only to make homes for others; she leaves her brothers and sisters only to make brothers and sisters which she never would have had by staying at home. No matter where the deaconess may be located, the work is all the same.

Miss Durham gave a good illustration of the work that is done in the "Wesley Houses," by relating the story of a visit she once made

in a large city. She went down into a hut in the slums, and found there a mother dying with tuberculosis, with seven little children in the home. The deaconess took these little ones and cared for them, and finally placed them in homes where they could be taken care of and educated.

There are day nurses in these "lighthouses," and they go down into homes that have been made sad in various ways by the sin and vice that have been indulged in by the fathers and mothers. Where there are mothers who have large families to work for, these good women take the children to the "Wesley Houses" and care for them during the day while the mother is away working. This is done in order to insure the welfare of the children, and to keep them free from the evils that might overtake them were they left alone as so often happens. For these services a fee of five cents per day is charged the mother for each one of her children, but this does not begin to pay for the services that are rendered. So devoted to the deaconesses do the children become that they often prefer to stay in the "Houses" than to go home at night time when their mothers come for them.

Sewing schools, cooking schools and the like are organized among these unfortunate children, and they are taught many valuable and practical lessons. It is often the case that when they go back to their families they are able to teach their own mothers things about their homes that they did not know.

## THE HIDDEN MISSIONARIES FOUND

The interest displayed in this contest was much more general than anticipated, and the only regret is that we cannot send a prize to each friend who succeeded in locating the proper thirty. Some, indeed, in their enthusiasm, discovered several more than Miss Dickson had concealed in her story; and, of course, some found less. The first twenty to send in a correct list are: Mrs. W. S. Lyons, Erwin, Tenn.; Miss Ruby Simpson, Monroe, N. C.; Miss Annie Belle Towers, Anderson, S. C.; Mrs. Kay Halsell, Gainesville, Texas;

Miss Clara F. Burns, Charleston, S. C.; Mrs. J. S. Crowley, Wilmington, N. C.; Miss Annie B. Russ, Clarkton, N. C.; Miss Annie B. Ramsey, San Antonio, Texas; Mrs. E. W. Brown, Anderson, S. C.; Mrs. W. A. Sharpe, Greensboro, N. C.; Mr. T. J. Wharton, Jr., Jackson, Miss.; Mr. R. A. McLeod, Carthage, N. C.; Mrs. J. W. Moore, Sherman, Texas; Miss Susan I. Wood, Weston, W. Va.; Mrs. B. C. Bell, McComb City, Miss.; Cariella Bell, McComb City, Miss.

## OIL PAINTINGS

The opportunity is offered lovers of art to obtain a beautiful oil painting at a small price, and at the same time to assist the work of Home Missions.

A friend of the work has given the Executive Committee several most attractive paintings, the entire proceeds of which will be placed where they will do the most good in needy Home Mission fields.

The donor writes that her husband, a home missionary, "spent much of his short ministerial life in laborious work among the mountaineers during the war, the hardships and exposure which he endured shortening his days." It is a sad thought to her that some of the churches he organized were left to die, and that to some extent his prayers and sacrifices seemed lost.

These pictures are worthy a place in any home, both because of their intrinsic artistic

value, and because they will speak to the possessor of the loving dedication of talent to the Lord's cause.

The following is a description of the pictures, and the prices named include boxing and shipping:

A Montreat View, with Graybeard in the distance; on canvas, gilt frame.....	\$8.00
The Old Mill; framed.....	5.00
An Indian Camp Fire, framed.....	3.00
Lake Lomond, Scotland; on cardboard, unframed .....	1.50
Lake Lucerne; on cardboard, unframed..	1.50
Lake Sante Fe, Fla., with cypress trees growing in the water; cardboard, unframed .....	1.50

Address Executive Committee of Home Missions, P. O. Drawer 1686, Atlanta, Ga.

## STATEMENT OF HOME MISSION RECEIPTS FOR APRIL

### RECEIPTS.

APRIL 1 TO 30, 1913.

From Churches .....	\$ 6,263 45
" Sahbath Schools .....	2,132 11
" Missionary Societies .....	567 10
" Individuals .....	6,164 28
" Board of Domestie Missions .....	200 00
" Special Evangelistic Fund .....	390 20
" Soul Wlners' Society .....	31 00
" Interest .....	392 29
" Literature .....	13 13
	<hr/>
	\$16,154 56

The above represents an increase of \$6,132.51 over the same month of 1912.

A. N. SHARP, *Treasurer.*



## PROGRAM FOR HOME MISSION DEPARTMENT

"Jesus said, Suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of God."—Luke 18: 16.

*Hymn 142—“When I Survey the Wondrous Cross.”*

*Prayer*—For guidance in all our work for the Master, and that the Church may realize the supreme importance of saving the children.

Transaction of Business.

Read Responsively—Luke 18: 15-30.

Recitation, Poem—“The Place of the Child in Christianity.”

*A Mission a Minute*—Seeing the Mission Schools in six States in as many minutes.

Have you read *THE MISSIONARY SURVEY*?

The Mission of a Mission School in our neighborhood.

*Hymn 653—“Around the Throne of God in Heaven.”*

*Prayer*—That, at the call of Christ, and for His needy children, we may be willing to leave all and follow Him.

### NOTES.

A Mission a Minute is flexible—just a little about each Mission School mentioned in the current number.

Can You Tell? will reveal who has read *THE MISSIONARY SURVEY* for June.

The Mission of a Mission School may be an account of the local work, or bring before the Society the need of one—according to circumstances.

If possible have the June meeting out-of-doors, among the growing things. It may attract some to announce an al fresco meeting.

Should something not in the magazine be desired, see “From the Regions Beyond,” “Galax Gatherers,” page 144.

# THE MISSIONARY SURVEY

W. C. SMITH MANAGER & EDITOR

Volume II. JUNE, 1913 Number 8.

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## EDITORIAL

### NOTWITHSTANDING SETBACKS

ALTHOUGH there have been many difficulties to contend against, many interruptions and some misfortune, including a cyclone which blew the building down when well on the way toward completion, the Christian Workers' Home at Montreat will be ready for occupancy by July 1st, barring further set-backs. Carpenters are working away at full speed to finish the building by the date named. One possible set-back would be failure of sufficient contributions to the enterprise, but the balance of funds

necessary to complete, are confidently expected.

In the meantime, there has been, in



As it looked before the storm.



After the storm.

some quarters, great interest shown in the building and equipment of this home. Responses to the Building Committee's appeals indicate that the women are going to put the necessary living comforts in the Home. Seventeen rooms have already been undertaken by the women, leaving eighteen yet to be provided for. It takes \$50.00 to furnish a room. A half dozen of the rooms have been furnished as memorials. It is a beautiful and practical way to give expression to the memory of some friend or loved one.

The funds needed are as follows: To complete the dormitory building, \$4,500; furnishings for dormitory, \$2,250; dining-room annex and equipment, \$1,500.

The Building Committee also believes it to be right that we should share with the contractors the loss sustained by the storm which blew the incomplete structure down. Half that loss is \$1,500.

Gifts for the Building Fund should be available on or before July 1, 1913, but later payments would be accepted.

The furnishing fund should be provided at once, and gifts of any amount will be

gladly received. Individuals and Societies are asked to furnish the remaining eighteen rooms as special gifts.

Here is an opportunity for any who, by a prompt and liberal offering, would add to the happiness and efficiency of a most deserving and devoted group of workers.

Send contributions to Mr. R. E. Magill, the special treasurer for this fund, P. O. Box 1176, Richmond, Va.

## THE WOMEN

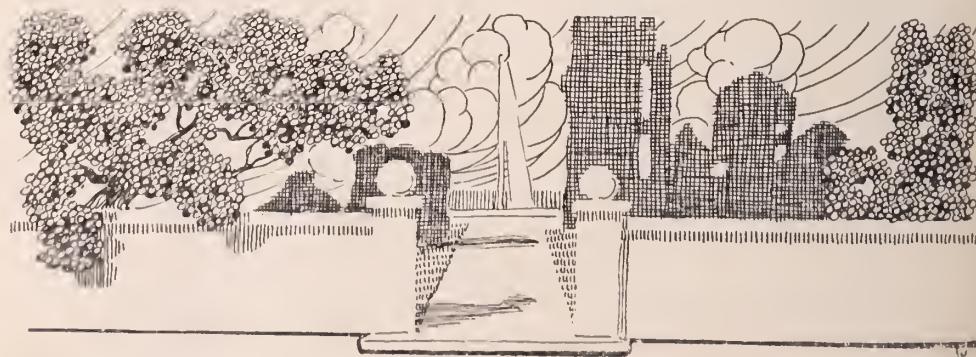
Reports to the General Assembly in Atlanta from two thousand five hundred and six woman's societies in the southern church show a membership of sixty-seven thousand. This would indicate that the woman's societies have better than an average of one member from each family in the Church, basing on an average of four communicants to a family.

These societies gave approximately four hundred thousand dollars during the year to all causes, or about six dollars per member. Of this amount, \$124,553 was contributed to Foreign Missions.

The women of the Southern Presbyterian Church are a power. They are a power because the Lord of the Harvest has chosen to make them such and to use them extensively in the great spread of His Kingdom. To this divine use they have with characteristic whole heartedness surrendered themselves. Many of

them have worked and prayed with a devotion and loyalty that in martyr times would have furnished abundant material for stake burnings or any other ordeal that might have been necessary. It doubtless takes more dependable material to ring true in times of inconspicuous need than in the days when strenuous and cruel circumstances furnish the setting for conspicuous heroism. Our women are ringing true in this day of uphill, unacclaimed, patient struggle. With the all-absorbing purpose to speed the Kingdom onward, to overcome all barriers and place the crown of glory on the Master's brow, they are making their sacrifices, breaking their alabaster boxes of prayer and service and quietly, hopefully, joyfully working on.

Let us pause in the much occupied moment of busy days to offer our gratitude to God for the example of self-denial and loyal service furnished by the women.



# CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to  
REV. HENRY H. SWEETS, D. D., SEC'Y,  
122 Fourth Ave., Louisville, Ky.

Make all Remittances to  
MR. JOHN STITES, TREASURER,  
Fifth and Market Streets, Louisville, Ky.

## SOMEBODY PRAYED

GRACE DOLEN.

Somebody prayed, and refreshing rain  
Fell on the parching grass and grain;  
Cooling, reviving, the drouth was stayed,  
And food was growing—for somebody prayed.

Somebody prayed, and a hospital grew,  
With long, cool windows and lovely view,  
With clean white cots for fevered heads,  
And white-capped nurses with gentle tread.

Somebody prayed, and peaceful rest  
Sweetly came to the troubled breast,  
Bringing new hope where anguish before  
Crushed and darkened the lifepath o'er.

Somebody prayed! O gift divine!  
Linked with service for yours and mine;  
Communing each day with a living Lord,  
Working and waiting to prove His word.

## ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

### THE EXECUTIVE COMMITTEE.

THE Executive Committee is now composed of fifteen members. During the year Judge James Quarles, for many years the efficient clerk of the Committee, on account of the heavy duties of the office to which he has been elected, resigned from the Committee and his resignation was regretfully accepted. Rev. J. M. Vander Meulen, D. D., pastor of the Second Church, Louisville, was unanimously elected to fill the vacancy.

The terms of Rev. W. Y. Davis, Rev. J. M. Vander Meulen, and Messrs. John Stites, Bennett H. Young, and C. F. Huhlein expire at this meeting of the General Assembly.

### FINANCIAL STATEMENT.

Seven separate accounts are kept at this office. The receipts for all departments were \$97,295.64, as against \$97,147.31 last year—an increase of \$148.33. The funds were designated as follows: Christian Education and Ministerial Relief (General Fund), \$35,074.03; Education for the Ministry, \$12,785.12; Ministerial Relief, \$30,143.58; Endowment Fund of Ministerial Relief, \$4,972.35; the Home and

School, \$9,903.66; Schools and Colleges, \$1,245.60; Educational Loan Fund, \$3,171.21.

These amounts were received from the following sources. Churches, \$59,988.51, an increase over last year, \$3,936.90; Sabbath Schools, \$4,038.29, increase, \$1,210.75; Societies, \$2,847.02, increase, \$497.90; Individuals, \$5,973.66, increase, \$705.88; Interest, \$17,280.92, increase, \$1,706.78; Legacies, \$2,788.98, decrease, \$4,518.71; Board and Tuition, \$2,943.13, decrease, \$3,424.21; Rent, \$258.50, increase, \$25.50; Refunded, \$585.00, decrease, \$17.50; Miscellaneous, \$591.63, decrease, \$25.04. Total increase, \$148.33.

We carry over the smallest balance for years after paying all pledges to the beneficiaries of Ministerial Relief, the Candidates for the Ministry, the floating debts of the Assembly's Home and School, and meeting the other obligations of our work.

### SMALL INCREASE.

The increase in receipts is very small, but in view of the fact that there was a decrease of \$4,518.71 from legacies, and of \$3,424.21 in receipts for Board and Tuition at the Home

and School, which last year, while the Assembly was conducting the college, was received from outside pupils, but did not cover the expenses in this department, it brings some encouragement.

There was a decrease in the receipts of this Committee the previous year, and we had great need for a large increase over our last year's returns.

The expenses in all departments of our work have been greatly reduced, and in every way we are using the greatest economy consistent with the most efficient service to the Church. The initial cost of the consolidation of all the departments of our work has been met and we are now beginning to realize the great saving of time, effort, money, and a real gain in efficiency incident to this action of the General Assembly.

Formerly the General, or Undesignated Funds—those remitted for Christian Education and Ministerial Relief—were divided in this ratio: Education for the Ministry, one-third; Ministerial Relief, one-half; Assembly's Home and School, one tenth; and Schools and Colleges, one-fifteenth.

By direction of the last Assembly the "Undesignated Funds" are now "distributed by the Committee when and as the needs of its several departments are ascertained."

The wisdom of this action of the General Assembly has been fully justified and has resulted in saving part of our work from hurtful embarrassment.

#### CAMPAIGN ON EVANGELISM AND STEWARDSHIP.

The campaign authorized by the last Assembly met with the hearty sympathy and active co-operation of the Committee. Much of the time of the secretary and a just proportion of our funds were given to this united effort during the past year.

We believe that the results of this campaign will be manifest in larger and more intelligent giving on the part of our people, a closer co-operation between the executive agencies of the Church, a quickening of the spiritual life of our people, and a larger in-gathering of souls.

#### THE WOMAN'S AUXILIARY.

Complying with the instruction that the four Executive Committees be directed to select a woman possessing suitable gifts, who, under their direction, shall give her whole time to the work of organizing our women, etc., we desire to report that our Executive Secretary was appointed as the representative of this Committee on a "Supervising Committee of the Woman's Auxiliary," and has attended all the meetings of the same.

We have been greatly gratified at the renewed interest taken in our work by the

women's societies. Constant appeals are coming to our office for literature and for suggestions as to how the societies can best help in the work of this Committee. As woman's influence is so potent in the home, and as this is the true and principal source from which all of our young men receive the inspiration that prepares them for the ministry and guides them into this work, we view with great hopefulness this broadening of the scope of our women's interest and prayers and work.

#### VOCATIONAL EXERCISE.

"The King's Heralds," an exercise prepared by the Committee to be used at the Christmas season, sounded a clear call to our young people to give earnest heed to the claims of God upon their lives for His service.

About forty thousand of these exercises were ordered by the Sabbath schools and societies. They were sent free on condition that an offering for the Committee's work be taken.

We have already learned of much good accomplished by the use of "The King's Heralds," and we are sure seeds have been sown in young minds that will bear rich fruit in our Church to the glory of Christ.

#### THE MISSIONARY SURVEY.

Great good has come to our work through our participation in the publishing of **THE MISSIONARY SURVEY**. This publication has been greatly improved in its make-up and appearance, and its circulation extended. The united magazine gives emphasis to the unity of all the work of the Church, and supplies the membership with a more symmetrical knowledge concerning the needs and opportunities of the Church both at home and abroad.

#### EDUCATION FOR THE MINISTRY.

The increase in the number of candidates for the ministry, which began eleven years ago, has continued without interruption. As the majority of those who seek the ministry decide early in life and before they have entered upon, or completed, the college course, it requires several years for the Church to feel the effects of the increase in the number of candidates. We gratefully note the fact that our theological seminaries have graduated the largest number of students for many years—possibly the largest in the history—sixty-nine men sent out prepared to enter the fields now dead ripe for the harvest.

#### AN ENLARGING WORK.

Of the five hundred and two candidates under care of the various Presbyteries previous to their spring meetings, four hundred and eleven in some period of their preparation, either during the four years in col-

lege or the three years in the theological seminary, have had to look to the Church for aid.

In this number are men who are being prepared for all the fields of the Church: Mexicans for the foreign mission fields of Texas and Mexico, Cubans and Porto Ricans for our neighbor islands, volunteers for all the foreign fields occupied by the Church, and men for all the broad and ever extending fields in the home land. From these funds also we are assisting in the training and equipping of the medical corps for the foreign field—aiding a limited number of picked men ready for medical college who, after graduation, will go out under our Committee of Foreign Missions as medical missionaries.

#### NEED FOR MEN.

Reports from the various Presbyteries indicate that more than two hundred and fifty ordained men are needed at once in the home field, and that funds can easily be secured to provide salaries for them. Our ministers are dying at the rate of about thirty-five a year, and as these drop out others must be secured for their places.

In our foreign fields in China, Japan, Korea, Africa, Brazil, Mexico and Cuba, which contain more than 25,000,000 souls, we have now only about one hundred ordained men and two hundred more will doubtless soon be required. These must be recruited from the young men now in preparation in our schools, colleges and seminaries, or from the scanty supply of ministers now in the extending field at home.

#### AID TO CANDIDATES.

The Presbyteries this year have recommended to the Executive Committee for aid three hundred and two candidates for the ministry. This is the largest number aided in any year in the history of the Church. By reducing to a minimum the balance carried over to meet the needs of the first month of the new year, we were able to pay the full amount requested for them, \$29,106.40, as against \$20,487.25 the previous year.

For many years the maximum amount of appropriation to a candidate for a year has been \$100. In 1910-'11, on account of the large increase in the number and the small increase in the amounts contributed, it was necessary to scale this amount to \$82.50, and in 1911-'12 to \$75.

#### MEDICAL MISSIONARIES.

In 1908 request came to our Committee from three Presbyteries for aid for worthy young men of approved character from poor homes who desired to give their lives to the service of Christ and our Church as medical mis-

sionaries. The General Assembly at its next meeting directed: "That on the recommendation of the Presbyteries aid may be given to young men studying medicine with the view to service in our foreign mission field, such aid to be given only while in the medical schools, and to be in the form of loans, which may be cancelled by service on the foreign field." It was later ordered that the applicant also receive the endorsement of the Executive Committee of Foreign Missions before any appropriation be made.

Five applications in behalf of prospective medical missionaries have been approved and we hold ten notes for amounts paid them.

We would suggest that only students who have matriculated, or who are qualified to matriculate, in a duly accredited medical college shall be eligible for aid, and that no more than four years of aid be granted any one student.

#### STUDENTS IN STATE EDUCATIONAL INSTITUTIONS.

Your Committee has rendered every assistance possible to the various Synods in caring for the Presbyterian youth in State institutions of higher learning.

We are still of the opinion that it is the solemn duty of the Synod to see that adequate church provisions are made for these students, and that they have the wisest and most constant pastoral oversight.

One out of every six or seven of the students of these institutions in the South is of Presbyterian parentage or come from a Presbyterian home. No more important field of effort could be found than the care of these youths who must soon be among the leaders both in Church and State.

#### THE SUPPLY OF CANDIDATES.

Since January 1, 1913, the Presbyteries reported to our office a total of 502 candidates already under their care. We were able to locate all but thirty-four of these, and have furnished their names and addresses to our five theological seminaries. Many of these will doubtless be made licentiates at the spring meetings of Presbyteries, but we have the names of others who will apply to be received under care of the Presbyteries.

#### STATE OF PREPARATION.

Of the 502 candidates, 192 are in the seminary, 167 in college, twenty-one in schools and academies, three are studying privately, seventy-seven for the present are at work, eight are out on account of ill health, while we have failed to discover the present occupation of thirty-four.

Of the 192 in the theological seminaries, sixty-six are in the third year class, fifty seven

in the second, sixty-eight in the first, and one is in the post-graduate class.

Of the 167 in college, three are post-graduates, forty-six are in the senior class, thirty-six in the junior, twenty-eight in the sophomore, thirty eight in the freshman, while sixteen are irregular.

#### WHENCE THEY COME.

We have learned the occupation of the fathers of 447 of our candidates. Of these, 220 have fathers who are farmers, sixty are the sons of ministers, forty of merchants, seventeen of laborers. There are eight each whose fathers are carpenters and railroad men; seven each whose fathers are physicians, salesmen, professors; six each whose fathers are lawyers, mechanics, newspaper men; four each whose fathers are contractors and lumbermen; three each whose fathers are manufacturers, bankers, insurance men, mill men; two each whose fathers are druggists, tailors, electricians, butchers, foremen, real estate men, bookkeepers, army officers; and one each whose fathers are in nineteen occupations.

#### MINISTERIAL RELIEF.

Your Committee rejoices to report that we have been enabled this year to appropriate and pay all the amounts requested by the Presbyteries for our aged and enfeebled ministers and for the needy widows and little orphans of our deceased ministers and missionaries.

These amounts were not large; in some cases we know they were wholly inadequate to meet the need of these saddened homes. In past years the means for meeting this solemn obligation of the Church has been so small and the number of needy homes so great the Presbyteries have each year reduced their requests to a minimum.

#### THE PRESBYTERIAL CHAIRMEN.

The Committee would express its deep appreciation of the Presbyterial Chairmen who have so carefully administered the business referred to them from the office. Many of them, without any remuneration, have given largely of their time and sometimes of their own means in visiting the beneficiaries of Ministerial Relief and looking after their comfort. The hearts of many of the lonely widows have been cheered and strengthened by the wise counsel and help of these faithful chairmen.

#### THE ROLL.

We have had on our roll of beneficiaries during the year sixty-one ministers, 150 widows and eighteen orphans--229 needy homes.

The sixty-one ministers have reached the average of seventy years.

The oldest beneficiary is eighty seven years of age, and has labored sixty-four years in the service of the Church. The youngest minister enrolled is forty-one years of age, and is now an invalid.

The sixty-one ministers have served Christ and our Church 2,285 years, an average term of service of thirty-seven years. The 168 deceased ministers whose families are on the rolls served for 4,229 years. These 6,514 years of service were rendered in the following Synods: Alabama, 446 years; Arkansas, 163; Florida, 182; Georgia, 587; Kentucky, 312; Louisiana, 124; Mississippi, 481; Missouri, 185; North Carolina, 603; Oklahoma, 135; South Carolina, 791; Tennessee, 377; Texas, 647; Virginia, 1,362; on the foreign mission field, 25; in the Presbyterian Church, U. S. A., 94.

Of the 150 widows on our roll, the average age is about sixty three years, and their husbands spent in the service of our Church an average of twenty-five years.

In these homes of refinement and want are more than seventy five little fatherless children under the age of fourteen years. Of these, thirty are not yet ten years old.

#### ASSISTANCE RENDERED.

The average assistance rendered the thirty-two ministers on the Honorable Retired Roll is \$254.38.

The average amount paid the twenty-nine other ministers is \$192.85.

The average amount sent to each of the sixty-one ministers is \$225.13.

The average amount forwarded to each home of the 150 widows is \$138.87.

The average amount furnished each of the eighteen orphans is \$75.

The average assistance to each of the 229 families on the roll is \$156.83 per annum, or forty-four cents a day per family.

#### REMOVED BY DEATH.

Since our last report six ministers and three widows have been removed from our rolls by death. The reports from many of our aged beneficiaries reveal the fact that they are gradually growing weaker, the shadows about them are lengthening, and the time of their departure is nearly at hand. What we do for these must be done quickly.

#### THE ENDOWMENT FUND.

On account of the urgency of the needs of some of the departments of the Church work for the past two or three years, we have put forth little effort to increase the gifts to the Endowment Fund of Ministerial Relief. Under the old schedule of collections the third Sabbath in November was designated as the time for an

offering for this fund. Now no time is set for such an offering and it is not included in the fourteen per cent. of the amounts contributed for the Assembly causes, which has been requested for Christian Education and Ministerial Relief.

We are sure the Assembly acted wisely when she requested \$500,000 for the Endowment Fund of Ministerial Relief and commended it to our people of means for their gifts and legacies, and we are planning to more insistently call their attention to this important provision.

If there is any part of the Church's work that should be assisted by income from endowment funds it is the work of Ministerial Relief. The appeal from these afflicted ones is not heard by the ears of our busy, prosperous people. It is the mute appeal of tired bodies, worn out in the service of our Church and the Master, of lonely widows who have long shared the privations and toils of faithful ministers in the mission fields and are now aged and feeble, with no one left to provide for them, or of younger widows with little children dependent upon them for a time and who need the Church's help in meeting the responsibilities God has allowed to come upon them.

If consideration for these did not forbid, we might pull back the curtain and reveal their suffering and want. No eye would be dry, no heart would shut up its compassion, and no hand would withhold the needed assistance. But this cannot be done and their needs may easily be overlooked. Doubtless for this reason God said once and again to Israel, "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." Their need is certain, the provision to meet the need should be made less uncertain.

The Assembly meets this year in the city which was the scene of the life of the late Mr. Hugh T. Inman, an elder of the First Presbyterian Church, who gave \$100,000 for the Endowment Fund of Ministerial Relief. This was the largest single gift to any part of the Church's work and aroused the whole Church to greater expectancy and effort. It would be fitting at such a time to thank God for the blessing He has bestowed through His servant upon His aged servants and needy widows and orphans of our ministers and the whole Church, and to plan larger things for this work.

#### THE ASSEMBLY'S HOME AND SCHOOL.

The directions of the last Assembly as regards the Home and School have been carried out as faithfully as possible.

The institution known as Fredericksburg College has been entirely separated from the Home and School. The buildings and grounds

have been turned over to Messrs. Barney and Adams, free of rent for two years, under condition that they maintain the college as previously organized, keep the property insured and pay for repairs.

There still remain unpaid notes, given on the purchase price of this property (\$18,000) January, 1910, to the amount of \$12,470, and other notes are out to the amount of \$1,045.55, making the total indebtedness \$13,515.55. (One of these notes for \$1,530 was paid last year and so reported, but money had to be borrowed at bank to meet it.)

We pay Messrs. Barney and Adams tuition for college pupils, \$48; for preparatory, \$36; and for primary, \$24; and board for the five children whose mothers are not with them, at the rate of \$15 a month.

Six children between the ages of fifteen and twenty-two are boarded at the dormitory. Thirty-two children between the ages of eight and twenty-one are boarded with fourteen mothers. In all, twenty families receive additional aid at the Home and School.

Just as rapidly as possible, without working undue hardship on the widows who have been induced to move to Fredericksburg and invest in homes there, we are obeying the instructions of the General Assembly "to give equal aid to widows and families of deceased ministers when in need of financial assistance, irrespective of place of residence or agency through which help of the Church is extended. The aid in every case being so far as the Church can give, in proportion to actual need."

These changes will diminish the institutional and administrative cost of this work, will enable the widows to live where they desire and where they and their children may find employment, and will leave the Home and School, as originally intended and provided for in its charter, a "Home and School" (not a community and a college) where children of deceased ministers and missionaries who have no home may find shelter and provision for the tender years of life.

Inasmuch as all the children (with the exception of six—four girls and two boys) are boarded with their mothers, the Committee decided to accept the proposition of Messrs. Barney and Adams to board these at the dormitory at the rate of \$15 a month each. This made little change in the plan of former years, except that it transferred the financial responsibility to them. It has been the custom of the Home and School to board the outside pupils of the school and college during the school period in the home provided by the Church for our own children, and to close the home during the summer months.

All the property owned by the Church at Fredericksburg, with the exception of the two cottages which are occupied by Mrs. Gammon and Mrs. Stover, is now rented. The "college building and grounds" and the "dormitory"

have been turned over to Messrs. Barney and Adams as stated above. We have also rented to them the brick building called "Smithsonia" for \$300 a year. The other building, known as "Scotia," has been rented at the rate of \$25 a month.

#### COST OF MAINTENANCE.

The plans recommended by the Ad Interim Committee and adopted by the General Assembly have greatly reduced the institutional and administrative cost of the work, so that larger amounts may be used for the direct benefit of the needy widows and orphans of our deceased ministers and missionaries.

The tuition and board received from outside pupils who have been educated by the Home and School has never met the expense of maintaining a primary, preparatory and college when conducted by the Assembly.

For the school period from September, 1911, to June, 1912, the cost of the school and college department was \$16,046.58. For this period we received \$7,154.75 for board and tuition, leaving a deficit of \$8,891.83 in this department.

Of the \$7,154.75 received for board and tuition, \$1,512.95 was collected from the Home and School families for music, art, etc., which was paid to the instructors in these departments.

#### SCHOOLS AND COLLEGES.

After diligent efforts we have secured the most accurate and complete information concerning all our educational institutions that has ever been presented to the Church. We sent early proofs of the lists of the institutions published in the appendix of this report to all the stated clerks of the Presbyteries and Synods, asking them to note any omissions, make corrections and return to this office. We also sent proofs to all the institutions for approval.

The tables present a most interesting study and reveal some serious problems in our educational work.

We believe that the time has come for the General Assembly to set some standard to which all her colleges shall be urged to conform at as early a date as possible.

There has come from all the leading denominational boards, the State and National Bureaus of Education and from many of the institutions themselves, a demand, increasing in its intensity each year, that honest work be done in all colleges, and that degrees be conferred only upon those who have attained sufficient scholarship in pursuing a course of uniform studies.

Almost all educators, both in State and denominational institutions, declare that there is

to-day an alarming tendency towards the secularization of education. If our Church is to do her full duty towards her youth and retain her rank as a factor in Christian education, our people must be aroused to a deeper concern for our schools and colleges. All of these institutions are in need of better equipment, larger endowment, and a more sympathetic and prayerful interest on the part of our people.

#### A PRE-ASSEMBLY CONFERENCE ON EDUCATION.

Acting under instructions given by the Assembly, the Committee decided to extend a call for a Conference on Education during the year. A letter was sent to the various institutions asking if they would co-operate in such a conference and what date would be most suitable. Replies in the affirmative were received from nearly all, many of them enthusiastically endorsing the proposition and suggesting the date be May 13th and 14th, in Atlanta, Ga., just preceding the meeting of the General Assembly. It is hoped that some recommendations from this conference may be presented to the Assembly for its guidance in helping to solve the serious problems now being faced by our faithful and self-denying educators.

#### THE EDUCATIONAL LOAN FUND.

The faithful work of Rev. William E. Boggs, D. D., LL. D., former Secretary of Schools and Colleges, in putting into practical operation the plan of raising a loan fund, suggested by the Assembly of 1908, from which aid might be secured by worthy boys and girls of our Church who desire to secure a higher education at our Presbyterian colleges, has resulted in the raising of a loan fund of \$9,841.92, with other amounts pledged. Loans from this fund have been made to thirty-two choice young people of our Church—eight girls and twenty-four boys—who were recommended by instructors and endorsed by the sessions of their churches.

Several "Memorial Scholarships" of \$400 each have been contributed by those who are interested in the ambitious and deserving youth of the Church who have not the means necessary to secure a college education. A list of these may be found in the appendix. This amount is sufficient to help a boy or a girl through college, and when paid back after graduation will continue this good work for other students.

The maximum amount of aid, invariably on the basis of a loan, is \$100 a year for a period of four years. No candidate for the ministry who is at the same time receiving aid from the funds of Education for the Ministry is eligible for a loan from this fund.

Our institutions are feeling the beneficial effects of this fund in an increased attendance, which will be more noticeable as the fund grows. Loans are made only to those who are attending our own Presbyterian colleges.

#### THE TREASURER.

The Committee desires to record its appreciation of the exceedingly valuable services of its Treasurer, Mr. John Stites. He has now for the ninth year given freely of his time and ability. His ripe experience and sound judgment have in a very special way helped the Committee in the investment and safeguarding of the funds of the Church.

#### NEEDS OF THE EXECUTIVE COMMITTEE.

The Executive Committee greatly needs for its work the following amounts: Education for the Ministry, \$50,000; Ministerial Relief, \$75,000; Assembly's Home and School for old debt on college property, \$14,000, for current expenses until changes ordered by the As-

sembly can be effected, \$6,000; for Schools and Colleges, \$10,000; for the Endowment Fund of Ministerial Relief, \$180,000 to complete the \$500,000 fund authorized by many Assemblies; a large increase in the Educational Loan Fund, which is now \$9,850.

#### CONCLUSION.

The Executive Committee of Christian Education and Ministerial Relief is now constituted as follows: W. W. Akers, Chairman; W. J. Rubel, Vice-Chairman; W. Y. Davis, Clerk; John Stites, Treasurer; Henry H. Sweets, Executive Secretary; J. S. Lyons, T. M. Hawes, Garland H. Mourning, Brainard Lemon, Wade Sheltman, C. F. Huhlein, B. H. Young, J. M. Vander Meulen, J. W. Adams, Fredericksburg, Va., and James Trimble, Washington, D. C.

All of which is respectfully submitted by order of the Executive Committee.

HENRY H. SWEETS, *Secretary.*

## THE VILLAGE PASTOR

MRS. L. H. SIGOURNEY.

Lo! on yon hillock, smooth and green,  
Through clustering maples, dimly seen.  
The village church! whose walls of snow,  
Column, nor arch, nor buttress know,  
Nor ivied tower, nor solemn bell,  
With echoing chime or funeral knell,  
Or Sabbath music on the air  
Sweet prelude to the hour of prayer,  
Yet from their cottage-homes, the train  
As duly wind o'er dell and plain,  
As surely heed the hallow'd day,  
As gladly press, their vows to pay,  
And there, the soul, resign'd and sweet,  
Like Mary, seeks its Saviour's feet,  
And hears His word, with trust as fair,  
As though Religion's pomp were there.

Bent o'er his staff, with temples gray,  
The aged pastor takes his way  
Through shady lanes, where dew-drops bright,  
Exulting shun the blaze of light.  
And pondering, calm, those glorious themes,  
That win the soul from earthly dreams,  
Thinks of his flock, with shepherd's care,  
And bears them on his voiceless prayer.

Here, in this humble glebe, content,  
The vigor of his prime he spent,  
Here found the bride who cheer'd his breast,  
And here, his children's children blest;  
For, sooth to say, had wealth or power

Broke, with their wiles, his musing hour,  
A richer meed, a wider fame,  
The tinkling cymbal of a name,  
Perchance, had cheek'd Devotion's sway,  
Or stolen his heartfelt zeal away.

An upright man he was, and kind,  
A model for the virtuous mind;  
Nor envious heart, nor gossip's tongue  
One shadow o'er his name had flung.  
Still to his board, though scantily drest,  
He freely led the stranger-guest,  
Nor bade beside his lowly gate,  
The unrequited suppliant wait:  
Though like the Levite, who of old,  
Nor lands might claim, nor hoarded gold,  
He held, amid the soil he trod,  
No heritage, save Israel's God.

See, 'round the simple porch, a train  
With greeting smile his step detain,  
Whose brightening eye, and reverent air,  
Their gratitude and love declare.  
Nor he their honest warmth restrains,  
Sweet payment of his toils and pains.  
Not with caprice, or formal art,  
Freezes the current of their heart,  
Nor frowns on even an infant's zeal  
The pressure of his hand to feel.  
Toward him each glance confiding bends,  
As o'er the sacred desk he bends,  
And to Heaven's smile his flock commends.

# THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPERINTENDENT,

4001 West Prospect Place

Kansas City, Mo.

## THE NEED OF SPIRITUALITY IN OUR MISSIONARY MEETINGS

MRS. MARY D. IRVINE.

**I**N OUR Study Book, "China's New Day," Dr. Headland tells of having seen an old Chinese woman seated over a great undeveloped coal mine trying to warm herself by a fire of dried cornstalks she had most laboriously gathered. "Pitiful," you say? Yes, but not half so pitiful as that of a well appointed missionary society trusting to an interesting program as its source of abiding interest, unmindful of the devotional service.

Not to make our "Devotional" the pivotal feature around which all else revolves is to defeat the very purpose of missionary effort. The missionary task is a supernatural one and must be done by supernatural means. Hence we find the command "Go ye" coupled with the promise, "Lo, I am with you alway."

In Acts 14:27 we read that God opened the door of faith to the Gentiles. In Acts, 15th chapter, which records the meeting of the first Missionary Council at Jerusalem, as the disciples recount their journeyings, we read that God led—God broke down the barriers. Then read afresh the story of Peter and Cornelius to learn how the work and the workers are prepared of God. Notice here, also, how God chose man instead of angels to carry His Word.

But there are conditions, and of these as missionary societies, our subject has to deal. "Tarry ye here" is spoken to us

to-day as it was to the disciples. And then, not until then, "ye shall be witnesses unto me." Let us tarry together in the study of His Word; the work which is "like as a file and a hammer, which breaketh the rock in pieces."—Jer. 23:29. The Word which has been the means of saving souls without human instrumentality. Only yesterday I saw in a secular



Mrs. Mary D. Irvine, First President Kentucky  
Synodical.

paper this paragraph: "An old woman in Argentina picked up a piece of paper off a pile of rubbish; it proved to be a fragment of the Bible and resulted in the salvation of her soul."

The Word must be honored, yet "I will be enquired of, saith the Lord," is the message to us, His co-workers.

Reason as we may, prayer alone is the key to unlock God's storehouse of grace. Prayer inspires the gift and we are sure to give to the cause for which we pray. Prayer multiplies the gift, as it did the loaves and fishes. Prayer enriches the giver in many ways. Notably the effort of leading in prayer and here is the weak point in some of the missionary societies. To the woman unaccustomed to the sound of her own voice nothing costs like this first effort, yet no sacrifice ever brought such rich reward. To thus surrender self and step out on God's promise of help is, verily, to unlock His storehouse of grace and fill our hearts with rich treasures.

The need of the spiritual element in our meetings is attested to by the fact that prayer and missions are ever interwoven. Let us glance at a few mountain peaks in missionary history. It was near the middle of the eighteenth century that Jonathan Edwards, overcome by the corruption of the times, issued that trumpet call to prayer, which was heard across the seas and resulted in monthly concerts of prayer for missions in England and America. In 1792 William Carey, having heard this call and obeyed its impulse, gathered together eleven men in a parlor in Kettering, England, and from that prayer meeting history traces England's modern missions.

In 1806 we find five young students of Williams College, Mass., led by Samuel J. Mills, seeking shelter at a near by haystack while they prayed, and to this famous haystack prayer meeting do we trace the beginning of America's modern missions. It was in 1834 that David Steel on his return from China aroused the sympathies of English and American womanhood and they began to pray for an open door to their imprisoned sisters of the Orient. Slowly women's societies began to cr-

ganize. The strong left hand of the Church was unbound. Women's boards followed and the power of women in missions became distinctly felt. Coincident with this came the opening of Harem and Zenana doors and, lo, at the threshold stood our missionary with her offering of the Bread of Life. Marvelous as seems this co-incidence, it is exceeded by the fact that God has chosen to loosen these barred and bolted doors through the agency of only an embroidery needle and a surgeon's skill.

From these bold, outstanding facts, so marked by a superintending providence, we pass into a century of missionary activities, all having the same stamp. On the Y. M. C. A., the C. E., and other great movements we cannot dwell, but will pause for a moment at one page in the history of the "Laymen's Missionary Movement." It was at the famous Chattanooga Convention of 1912. Who that sat under the magic spell of Motte Martin on that memorable evening, as he presented the Congo situation, the cry of the natives, their fasting and prayers, "Oh, white man, send us teachers," and then witnessed the wonderful response, the offering of the life blood of twenty-nine young men and woman, who that saw this can ever again doubt the supernatural in missions? And yet, at that pentecostal moment, when faith sat rebuked and unbelief skulked away, we could not forget that back of that scene lay human agencies that had been busily moulding these young lives perhaps from their birth for this altar of service.

Now, having clearly seen the connection between the human and divine in the conquest of the world for Christ let us remember that our leader will accept no aimless, half-hearted service. As soldiers He demands that we find our allotted place and stand ready to obey marching orders. We should inform ourselves through our missionary magazines and Church papers as to where and to whom we are to break the Bread of Life, at home and abroad, ever remembering that it *must first be passed through the Master's hands* as were the loaves and fishes.

## SUCCESSFUL METHODS IN CHILDREN'S SOCIETIES

MRS. ROBERT STUART SANDERS.

**N**O METHOD is of any avail without the believing prayer of a consecrated leader back of it. This leader should be enthusiastic, loving, punctual and not worldly. Her chief desire should be to develop the ability in each child to be a leader in Christian work, and to make them feel their responsibility in making each meeting a success. From the ranks of these little leaders will come our future missionaries, ministers, Sunday school teachers and officers in our churches. What a wonderful privilege and opportunity the leaders of our mission bands have! What an awful responsibility!

The children should bring flowers or fruit for the sick each week to the meeting. If there is a hospital, prison or orphanage near, other appropriate donations can be brought. A committee at the meeting puts appropriate Bible verses on them, and addresses them ready to be delivered by the boys after the meeting. Sometimes a choir of children go to the children's ward in the hospital to sing hymns. There is no town too small to need the kind administrations of a wide-awake mission band.

The officers of the band should meet in a separate room before the meeting to have a circle of prayer, asking a blessing upon that meeting. The leader for that day should meet with them.

The boys of the band should be divided into three groups: the first sees that the meeting room has fresh air and proper heat; the second ushers all strangers to seats, sees that all have hymn books and takes up the collection; the third delivers the flowers and fruit to the sick.

One society had the children seated by committees. Each committee had an adult leader. A painted pasteboard design on a staff stood by the seats of each committee: Flower Committee, a large pansy; Program Committee, the open Bible; Missionary Committee, the cross, etc.

The children should have a choir of their own. Each meeting should be led

by a different child leader. The children never refuse if the adult leader will take the trouble to appoint the leaders and subjects. If possible, they should have printed programs, with dates, subjects and leaders. If the band cannot have these a written program for the year can be put on the church bulletin or wall, to which the children can refer.

The child leader should strive to make his meeting unusual and interesting with special music, reiterations, chalk-talks or an occasional march. He should never omit the important parts of the meeting, his own opening prayer, Bible reading, talk on the subject, calling for the talks by all the children present, and calling for sentence prayers by all the children.

Every child should prepare something on the subject before coming to the meeting. He should read up as much as he can, get his whole family interested, and talk about it with his friends. To spread information about missions is to arouse interest, then love, then giving.

The text books needed by each one are the Bible, THE MISSIONARY SURVEY, and Church Calendar of Prayer. Every church should have its missionary library.

At each meeting the children should be asked, "How many have read or had read to them the Bible each day of the past week?" "How many have prayed daily that the people of that community be brought nearer to Christ?" "How many have prepared something on the subject before coming to the meeting?" "How many take THE SURVEY in their homes?"

The names of the books of the Bible should be learned. At each meeting there should be a drill; call out Bible references to see who finds them first. Before a meeting begins this drill will keep the children quiet.

A Bible verse match has been very successful. The child who knows the greatest number of verses stands up the longest. A missionary contest of seventy-five to one hundred questions and answers about our

missions gives information which will never be forgotten.

Large maps of our mission countries should be used at appropriate meetings. The children should be given little paper flags made on pins, on which missionaries' names are written. These the children should place in the right stations.

The mission books can be easily made by each child. Divide a common note book in seven parts; put in each part a flag of the country, a map of the coun-

try, and a short description of the missions there. Then paste in all the clippings and pictures which can be found of that country. Make a fancy cover of wall paper, decorating it with a little foreign design or water-color painting.

The curio chest of pictures and foreign articles of our seven countries is a source of never failing delight.

The reflectoscope with postals and pictures of the foreign countries cannot fail to interest all.

#### A MISSIONARY SOCIETY

Meets regularly at least once a month; Interests each member by subdividing the work:

Sends regular reports to the Presbyterial Society;

Studies best methods of other Societies; Interests outsiders so that they join;

Opens its meetings promptly, and with prayer;

Never allows the meetings to get into a rut;

Always makes all possible use of maps, pictures, etc.;

Raises missionary money through systematic giving—

Yes, this and much more does this Society do.

President, Miss Faithful.

#### AN OMISSIONARY SOCIETY

Often omits the regular society meeting; Makes no plans for the year's work; Is always late in beginning its meetings; Sends no reports to the Presbyterial Society;

Seeks for no new members; Introduces no new features into its program;

Omits the devotional service; Never sends to the Board for new literature;

Arouses no interest in missions; Refuses to give systematically to missions—

Yes, this and much more this Society does. President, Miss Do Little.

To which Society do you belong?

—From *The Missionary Review of the World*.

#### WORD OF CHEER FROM PLAINVIEW, TEXAS

"We are so glad because of our Woman's Auxiliary, and we hope that we can do much through our new organization.

"I thought perhaps you would like to know a little about our Society here in Plainview. We call it the Woman's Auxiliary, and I doubt if you could find a more interested Society in as small and weak a church.

"We meet every week on Monday afternoon. The first Monday we have our business meeting, the second a Bible study meeting, the third a social and work meeting, and the fourth a missionary meeting. When there are five Mondays in a month, we meet with

the other Societies in a federated missionary society. Also some time during the week in which the fifth Monday occurs, we have an evening's entertainment for all the members of the church and the husbands of any members of our Auxiliary who are not members of the church. This brings us all together in a social gathering, and makes us better friends. As a fifth Monday comes once a quarter, we open our mite boxes at our little gathering and the proceeds will go to each one of our four benevolences in their turn.

"There is one drawback to our plan, and that is that we do not have enough missionary meetings."

# PUBLICATION AND SABBATH SCHOOL EXTENSION

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Texarkana, Ark.-Texas.

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212-214 North Sixth St.,  
Richmond, Va.

## RECLAIMING WASTE PLACES

**T**HIE work of the Sunday School missionary is not easy. It is largely pioneer work, in the rugged country out and away from the smooth, well-trodden paths of civilization. One who loves a soft bed and many delicacies and luxuries may say

Superintendent of Sunday School extension forces made an investigating tour through some of the reclaimed districts of Louisiana in April. An extract from his report will prove lively reading for those interested in the reclaiming of waste lands and the co-extension of the kingdom:

I was again in New Orleans with the purpose of taking a trip with Mr. Briol out into the French-speaking country. Armed with cameras and some literature, we left New Orleans on the morning of the 11th and stopped at Des Allemands, where he had previously established a Sunday school. Here we discovered that a special train was coming out from New Orleans, bringing a party of business men to investigate the reclamation work going on in that region. We invited ourselves to join the party. The crowd, numbering about 150, boarded a small steamboat which had a barge in tow and we spent the day on the canals inspecting the work. We had an extraordinary opportunity for observation because in the company were several men who had a large experience in such matters. It is exceedingly difficult for us to realize what is going on there. Hundreds of thousands of acres of alluvial lands have lain idle for ages covered with grass and reeds and much of the year under water, and inhabited by snakes, mos-

  
Bayou La Fourche, looking south, near Larose, La.  
Note thick-set houses on both sides. They extend throughout the whole course of the bayou.

farewell to these things if he is to be a pioneer Sunday School builder, for the way is rough, and sometimes there are long intervals between palatable meals. Eating out of tin cans grows monotonous, but somebody must suffer this and kindred roughnesses in order that men astray may be brought in to sup at the Lord's table.

A great work is to be done in the Southwest where land is being reclaimed from the marshes of the Mississippi delta and being rapidly settled by the hardy folk who dig out the foundations of empires. These people must be immediately followed up with Sunday School and other Christian privileges or they will build on sand, spiritually.

Dr. A. L. Phillips, our ever-aggressive



American proprietors and farmers, with wives and children at Louisiana Delta Farm.

quitoes, alligators and water-fowl in great multitudes. The lands are just above tide-water. Far-seeing men have bought various tracts which have been carefully surveyed. A large scale of land is laid off and big canals dug on all sides. The dirt is thrown up to wards the land forming a dike. Then by large centrifugal pumps the water is pumped out into storage canals, leaving this rich land to be dried out quickly and put into cultivation. I saw 2,500 acres which six months ago were under water. A great motor-driven modern machine, capable of breaking down the weeds, plowing up the land and planting the corn at the same time gave one an impression of masterfulness over a hard situation.

At a little hotel, modern in all its appointments, we held a Sunday service, attended by some forty progressive Americans, backed by large resources of money. The only element



A typical French farm house on Bayou La Fourche.  
Note the flowers and shrubbery.

of doubt as to the future of these lands is as to the ultimate ability to control the overflow of the Mississippi River.

We went to Lockport, La., on Bayou La Fourche, a fine town of 700, situated in the midst of great cane fields, with a white population almost exclusively Roman Catholic, and, of course, a large negro population, unanimously Baptist. We took the motor boat down the Bayou twelve miles to a little village of La Rose. Here we landed and took a horse and buggy that we might the better see the land. We drove down the Bayou for twelve miles. Throughout the whole distance houses stand within easy calling distance of each other on both sides of the stream. Back of the houses little farms run into the unreclaimed swamps. The houses are insubstantial and in many cases in poor repair. There is evidence of great lack of thrift and of consequent poverty. Some exceptions are noted, of course, where the houses are well constructed on the yards adorned with shrubbery and flowers. The crops are mainly potatoes and sugar cane, with some corn and vegetables. We were told that we might spend the night at Galliano's, which we



Rev. P. Ph. Briol, a French-Swiss Presbyterian minister, with American children at Louisiana Delta Farm.

reached about dark. Our host, who had in him both Italian and French blood, kept us waiting in his store until past eight o'clock. Becoming somewhat hungry after our long drive, we intimated that supper would be acceptable. He assured us that there would be no supper because the family next door who would ordinarily feed us had gone to bed. We filled up on such canned goods and crackers as we could buy from the store. The sleeping arrangements were more acceptable to use because the light in the rooms was very dim. Mr. Briol slept in a bed without sheets. In the morning we expected to start early in order to meet a preaching appointment fifteen miles away. We thought the horse would be fed, but found that he had not been, our host telling us with much display of wisdom and grace that it was not good for a horse to have corn before a drive. When we remonstrated with him he said that he wasn't going to feed a horse for anybody. We had no breakfast ourselves, but getting some corn in a box for the horse, and some provender for ourselves from the store, we departed. We



"Monsieur Ledet," proprietor of "Hotel Ledet" at Larose, La., a typical "Cajun."

stopped on the road for a lunch and to feed the horse.

The La Fourche country is considered as rich as any in Louisiana and is inhabited by descendants of the original French settlers mixed with Acadian immigrants from Nova Scotia. This bayou throughout its whole length of some sixty miles is lined by farm houses on both sides. Some 75 per cent. or 80 per cent. of the people are illiterate and almost all of them are Roman Catholics. At long intervals there are Roman Catholic churches with priests as ministers. The women and children go to mass and the men seem to be to a great extent indifferent to the claim of religion. There are thousands and thousands of children. In common language the people are called "Cajans." Mr. Briol, who is well informed, estimates that there are 400,000 French-speaking people in Louisiana. Of course, where there is such ignorance, there is much bigotry and intolerance. Active missionary work will provoke strenuous opposition. Here is a first-class Foreign Mission undertaking in the heart of a Home Mission territory. There is every reason why we should seek to explore it through the Sunday School Missionary and



A "Cajan" boy and his "Cajan goat."

open up work here and there. A Presbyterian school, with large emphasis given to domestic and industrial education, located at Lockport would yield the finest results in a course of a few years.



#### WHAT BEAUTIFUL MONTREAT OFFERS

Crystal water from mountain springs.

Climatic and atmospheric comfort.

Superb mountain scenery.

Sanitary facilities and regulations insuring protection from contagious diseases.

The best outdoor sports and amusements for young people.

Delicious home-grown fruits, vegetables, butter and milk and poultry.

Incomparable hotel and boarding arrangements.

Delightful people go there, making it a great place to meet old friends and form new acquaintances.

The best religious, educational and social advantages: Conferences, Bible instruction, lectures, prayer, praise, preaching, training of boys and girls, music, humorous entertainments and other helpful influences.

ALL OF THE BEST AND NONE OF THE WORST TO BE HAD IN THE MOUNTAINS.



## JACK AT A PARTY

YES, he was in a real live party—a birthday party. The young folks had all gathered to have a nice time with Eleanor on the lawn in front of her house, when a clap of thunder was heard, and big drops began to patter through the leaves of the trees. Then everybody had to scurry into the house, carrying in the tables and chairs and ice cream and the other party accessories.

Eleanor was almost crying, and Eleanor's mama was distressed, for she had not prepared to entertain the young people in the house. But a happy thought struck her. There, lying on the table on the covered porch was the May number of THE MISSIONARY SURVEY. She opened it up at the Juniors' department, and there was Jack with a nice lot of interesting stories about real live people doing real live things. The little folks gathered round Eleanor's mama and listened to the stories with great delight, looking also at the pictures between.

Eleanor's mama also told some stories, and, what do you suppose? Why, they organized a "Sunbeam Missionary Society" right there. Jack thought that was a fine rain, for it let him get into the party and he likes to see missionary societies get started.

Here is a letter which came to Jack recently. It is the best one he received in May, because it tells of practical work among the young people; therefore it is given space in this department.

It gives Jack great pleasure to hear from his young friends.

Dear Jack:

We are the little children of the Presbyterian Church at Lexington, Mo.

We study missions every Sunday morning for a short time before our Sunday-school lesson. Africa was our study for March and April. Mrs. Shephard sent our teacher some things from that land, and we have handled them. The big knife pleased the boys and the armlet and cloth the girls. This month and next we will study China. We have a large poster on yellow cloth, on which are pictures of Chinese, our missionaries, schools, etc. Miss French gave our teacher a number of curious Chinese things, and we are very much interested in them.

Last month we sent Mr. Willis \$3.00 for Africa. We hope to send more for China, because it is such a big land and so full of people. We have a little barrel bank. We used to call it the "Sacrifice Bank," because we gave up something to save pennies for it, but we like the new name, "Loving Bank" the best, because we give up something for love of Jesus, and want to use the money in it to send word about His love to the little children who have never heard about it.

Good-bye, Jack. Keep on climbing; we'll help push you up.

YOUR MISSOURI JUNIOR FRIENDS.

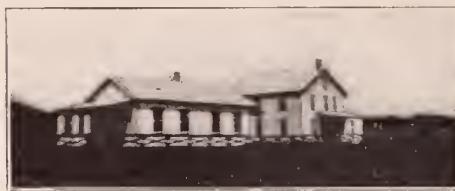
## GOOD TIMES AND ANXIOUS HOURS

MISS CLEMENTINA STAMPS.

A SHORT time ago Mr. Hudson spent the evening at the Highland Orphans' Home. It was a gala occasion. Laughter of merry-making highland lads and lassies resounded

through the house, while odors of old-time molasses taffy crept in from the kitchen stove. Then came the merry, sticky taffy pulling.

On Easter eve our young people had



Front. The Industrial Building. Rear: Boys' Dormitory—Highland Orphanage, Clay City, Ky.

another good time. The Home appeared to have been visited by a peculiar variety of hen, judging by the gay colored eggs which the boys and girls found dotted about over the lawn.

On Easter morning, almost as brilliant in appearance as the eggs of the day previous, were our fourteen girls when they took part in the service held in the church. Acceptable gifts of clothing received from time to time from thoughtful hearts and hands do much toward supplying the wearing apparel of our big family.

During the high waters of last week some of the homes in Clay City were so menaced that a number of persons had to flee. But the Orphans' Home was "high and dry," and beneath its sheltering roof about thirty refugees spent all or a por-

tion of one night, twin babies of about nine months' acquaintance with the world being among the number.

Voices united in "Jesus, Lover of My Soul," and other songs. The ninety-first Psalm was read, and we had prayer together.

Before the arrival of our guests we had had a little season of sentencee prayers—a vesper prayer serviee—"Before the



Anna Hon, our largest girl (aged fifteen), and two of the next largest, on wash-day, "hanging out" the clothes. Highland Orphanage, Clay City, K.

mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God."

*Highland Orphans' Home, Clay City, Kentucky.*

## INTRODUCING OURSELVES

MISS BERTHA ABERNETHY.

PERHAPS not many readers of THE MISSIONARY SURVEY know about Ebenezer Mission. Do you? Well, here we are just the same, seven miles from Del Rio, Tenn., or twenty-five miles from Morristown, Tenn. We are just as happy as can be, working among the most kind-hearted people and the most intelligent children.

We enrolled sixty-five children this year in the day school. We have about the same number in the Sabbath school, and nearly forty in the "Sunshine Band," which meets every Sabbath. We also have service every Sabbath night, and we have had to conduct several funerals, even if we are not ministers by any means.

Household dnties have to be looked after, visiting, and trading with second-hand clothing, which is often sent us by societies or individuals.

Oh, if you only knew how well these children can learn the Bible. They memorize a whole chapter almost as easily as we read it. What talent some manifest in different lines, such as mechanical construction, music, art, etc.; how easy it is for these young people to lead their "Sunshine Band," utter prayers and take part in any way asked! And finally, if you only knew that these mountain girls and boys will be "the people" in the future you would be so glad to teach them, to give up your money to the support of the work, and your lives to endeavor for them!

Come to the mountains—come to Ebenezer—to see these dear people. It is a happy work; don't you want some of the happiness gained by working for them!

*Del Rio, Tenn.*

## NO ROOM

The parts are to be taken by a teacher and a girl representing a poor mountain child. The girl should be dressed in a rude dress of some old material, dull in coloring and absolutely shapeless. She should carry a small parcel representing her clothes.)

Howdy, Miss. Be you stout enough to day? Yes, thank you, I am well; how are you? I'm peart as common, thank ye.

You look tired and warm; have you walked far?

Right much. I done walked about twenty miles, jest ter get here.

So far? Do sit down. What can I do for you?

I come fer learnin'. I ain't had none, and I hear as how you teach folks here in school. We's pore, and I ain't got no money.

O, my dear, I wish we could take you, but all the scholarships are given out; we are over crowded now.

Can't I work for my board and schoolin'? I could wash dishes.

But there are three girls already washing dishes, and we don't need any more.

I could cook.

There are two girls helping to cook now. Well, couldn't I wash?

My dear, we have six girls already doing the laundry work.

Well, then, kin I go inter the fields an' help? I could dig potatoes.

O, I'm so sorry, but the boys of the schools are doing that.

And I can't git in the school no way?

I wish you could, but we have no room until the boys and girls send us more money for buildings and teachers and scholarships.

And I hev ter go back in the mountains 'thout gittin' any schooling'?

Yes; O, I'm so sorry. But perhaps next year there will be room, and when you walk that twenty miles again we will be able to take you in.

(LEADER—Tell the children that the story of this little girl was told in one of our women's colleges in the South, and the students were so touched and interested that they furnished enough money to send the little girl to school for four years.)

## OUR EARLY MISIONARIES TO AFRICA—HOW THEY GOT THERE

LUCY G. SHEPPARD.

IMPROVEMENTS are fine! They are needed! We love to see them, and it is a privilege and pleasure to enjoy them. But it means much to have been an "old timer," when "joys" and "pleasures" were few, and came as a rare treat.

My heart actually thrills with delight, when I recall the day and month in 1894 we set sail for Liverpool, bound for Central Africa. Sea sick! the trip was something fearful.

We spent four weeks in London, getting our outfit to be used in the Congo—food, clothing, medicines, household articles, etc. This finished, we went to Dover, England, to embark on a Dutch steamer (a tiny boat), and off for the Congo.

After twenty-one days at sea, we were delighted to go ashore at Matadi. Kind friends of the Swedish Mission made us welcome, and it was a joy to get a good drink of water and a comfortable bed to sleep in.

The railway now between Matadi and Leopoldville was only a dream then, so we had the exciting pleasure of the caravan road, two hundred and sixty miles, walking and in hammock. A volume in itself!

A short stop at Leopoldville was necessary, waiting for the steamer to go up country. Our own good steamer, *The Samuel Lapsley*.

had not been thought of then. We went on a small paddle wheel steamboat, steaming up the Congo River to the Kassai, thence for twenty-eight days to Bena Makima. Here we had to disembark; the water was so low the captain said that he could go no farther. The remainder of the journey we made in a canoe, paddled by Bakuba natives, three days more brought us to the end of our journey—Luebo.

The trip had been long and tiresome, and we shouted for joy when the paddlers cried out, Luebo!

On our way up the river from Leopoldville we had in some way gotten the days all in a tangle, so, instead of getting to Luebo on Monday evening as we thought, it was Sunday.

Bright and early Monday morning any number of natives gathered to see the new missionaries.

It was the crowning joy of my life that the dear Father had granted us the great privilege of a safe journey, every one well and ready for work.

Learning the language loomed up before us as a great mountain. It was difficult. Not a book, nothing as a guide; but we found the natives ever ready to help us. Often in our attempt to speak we got things very much mixed up, but if there was any way possible

for the natives to unravel our sentences and understand them, they did so, and kindly.

Finally we were far enough advanced to open school. They were eager to learn; this was the beginning of what is now your successful native evangelistic teaching force.

We were much attracted by the many bright, happy faces of the children, especially the little girls. Many of these little children, at some time, had been slaves, and in various ways had come to the Mission and were known as the "Children of the Mission."

The keeping and caring for them became a serious problem. Soon a "Home" was thought of, planned and established. The "Home"—now "Pantops"—proved a great blessing to the work, for under the very efficient care of Miss Fearing (who still has the "Home") a great number of girls have been trained, and many of them have become wives of evangelists and have done, and are still doing, most excellent work among their people for our Lord and Saviour.

With your prayers and offerings, dear friends, you have accomplished this great work.

Ntumba, a heathen and cannibal, did much good in teaching and helping others before her death.

Malendola, now a lovely Christian mother,

the wife of an elder of the church. Anna, a Sunday school worker and teacher, and a host of others who are loyal followers of our Saviour.



And now that you have recently sent out other workers into this great field, God grant that the whole Kassai valley will soon ring with praise unto His holy name.



Two little "American-Japanese," Edith (aged four), and Ellnor (aged three), daughters of Rev. and Mrs. S. M. Erickson, of Takamatsu.

## THE CHILDREN'S SONG

RUDYARD KIPLING.

Father in Heaven who lovest all,  
Oh help thy children when they call;  
That they may build from age to age  
An undefiled heritage.

Teach us to rule ourselves alway,  
Controlled and cleanly night and day;  
That we may bring, if need arise,  
No maimed or worthless sacrifice.

Teach us to look in all our ends,  
On Thee for judge, and not our friends;  
That we, with Thee may walk uncowed  
By fear or favor of the crowd.

Teach us the strength that cannot seek,  
By deed or thought to hurt the weak;  
That, under Thee, we may possess  
Man's strength to comfort man's distress.

Teach us delight in simple things,  
And mirth that has no bitter springs;  
Forgiveness free of evil done,  
And love to all men 'neath the sun!

## LETTER FROM DR. R. M. WILSON TO THE CHILDREN

KWANGJU, KOREA, FEBRUARY 7, 1913.

Dear Little Friends of The Missionary Survey:

DR. PATTERSON and I have just returned from a little trip to China, where we attended the medical meeting, which meets once in three years, and you may care to hear about some of the things we saw.

To show you how close we are to China, we left Seoul on the train in the morning and crossed over into China in the afternoon, and as soon as we crossed over the line found the ways, customs, buildings, people, etc., very different.

We passed through Manchuria, where only a few months ago thousands of poor Chinese died of cholera, and saw the pictures of coffins with the bodies stacked in piles of fifties over a large area waiting to be burned. Also met one of the doctors who cured hundreds of these and injected over a ton of salt solution into their veins during this epidemic.

From Manchuria we took the rough

box-car-like Chinese train and the next day reached Peking, where we spent a week with eighty other doctors attending the medical meeting and discussing mission plans and work and hearing good papers. While here we doctors were all invited out to the home of the President of China, where we had tea, heard a splendid address from him, and all shook hands with him. He thanked the doctors for all they had done for his people and asked that when they returned to their hospitals to do all they could in teaching the people sanitation, etc. He is not a Christian, but a very fine man.

While in Peking we saw many wonderful old temples, walls and works of art. Seeing the wall around the city was worth the trip. It is an enormous piece of work; is sixteen miles long, sixty feet high and seventy feet thick. But during the Boxer war, when hundreds of our people were pinned up in this city and many were killed, our dear American soldiers were the first to scale this great wall and enter, after which the other soldiers of other nations entered and our people were rescued. In the British Legation, where the foreigners were shut in, I saw the chapel where eighty women and children lived for a long time in only one room. The men stayed up stairs. In other buildings people of other nationalities stayed. They suffered greatly, ran out of food and had to eat all the mules, ponies and such. Just over the small wall the Chinese were constantly shooting at them. I say God bless the missionaries there, for after all this they returned to their work, administered to their sick and preached Christ as though nothing had happened, although many fathers, sisters and brothers were massacred.

While on the train we passed through the great wall, which stretches over more than a thousand miles across the northern part of China—a great piece of useless work.

While at Hsufu I think we saw the most encouraging church attendance, for



A Chinese baby boy "rigged up" for visiting.

the church was filled to overflowing with people. They had just had a revival meeting, which must have stirred them considerably. The school boys had to worship in another building. I talked to them about the Korean church, which they seemed very glad to hear, and rose as a body to send their greetings to the Korean churches.

At Nanking I was especially struck with the spirit of union, and the good work being done where several churches united to form good schools, seminaries and hospital and medical school work.

At Soochow we saw the Elizabeth Blake Hospital, which is quite a large hospital, and they do a great deal of good work. The women's hospital is just finished and very fine, but they cannot start work in it until a nurse can come out to take charge. All the buildings were beautifully lighted with their own electric lights, and their windmill supplies water for every building. While here there were several wrecks, for while the man was leading a donkey I was riding my knees struck baskets that people were carrying, the streets being too narrow to pass, and great was the wreck thereof, though we did not once jump the track. The poor donkey grunted as though in pain, and I was indeed glad when we arrived at the hospital. The streets there are more like crevices in a great rock.

Over in China the wheelbarrow is a great and useful conveyance. At one place I saw seven women riding in a wheelbarrow at the same time, three large women on one side and four small ones on the other. The poor man looked as though he had troubles of his own: he

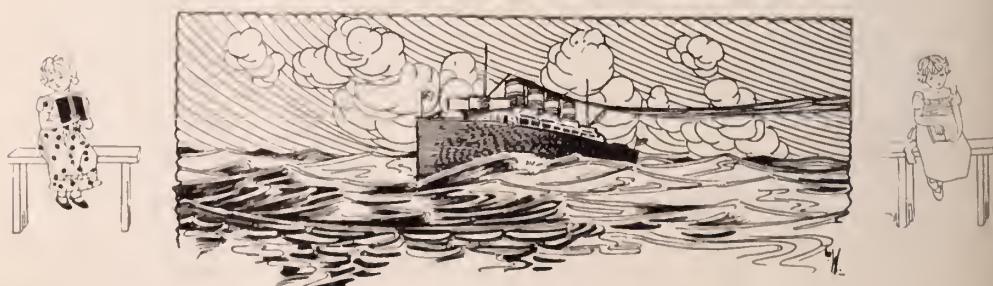
probably had better have them there than hanging to his coat tail.

We enjoyed seeing the splendid medical work being done at Kashing, and also a fine up-to-date school.

While in Peking we stayed at the School for Blind, or rather with the people who have this in charge, Mrs. Murray and her daughters. These blind seemed to be as happy people as I met, for they spent a good deal of time singing, and some were playing the organs most all the time. These children play I spy, tag, jump the rope and many other of our games, and play just as well on a dark night as on the bright sunshine days. And a strange thing, they need no light and can read as well at midnight as mid-day. They learn to read in two months and, as you know, write by punching holes in paper.

The saddest thing I saw was the hundreds and thousands of crippled women, crippled because their feet had been bound, and many of their shoes are too small for my little girl, Sarah, who is just past two years of age. They walk as though on stilts and can hardly get about alone. A Chinaman said if the men in America would do their wives that way there would not be so many divorces, for their wives with feet like these could not run away. Which do you think the worse custom?

We took the boat from Shanghai to Japan, where we found the cherry trees in blossom and orange trees laden with fruit, and then took another boat across to Korea, where there is an abundance of ice, and as I write and look out the window see the snow falling very fast. I am very happy to be back and have many new ideas and plans for my hospital.





# FOREIGN MISSIONS

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## TOPIC FOR THE MONTH—EDUCATIONAL AND INDUSTRIAL MISSIONS

WHEN Paul went over from Asia to plant churches in Europe his policy was not to import a sufficient number of Asiatic missionaries to supply the churches which he organized or to complete the work of evangelization in the countries he visited. As soon as a band of converts had been gathered in any one place he ordained over them native elders, some of whom were clothed with the function of ruling and some of whom also labored in word and doctrine.

In the churches established in Greece there were usually men of intelligence and of more or less religious training received through the Jewish synagogues to be found in almost every city.

In the non-Christian lands where our mission work is carried on the masses of the people are nearly always steeped in ignorance and poverty, and our access is usually first of all to the masses instead of to the very small element of people of education and culture. Therefore, if we are to have intelligent native leaders for our mission churches the necessity is upon us to train them, and this is the fundamental reason for educational missions.

Another reason of the very first importance is that the future hope of our mission churches is largely in the character of Christian motherhood, which we are able to provide for the rising generation. There is neither time nor necessity to enlarge upon this phase of the question. But in this necessity lies also the necessity for female educational missions.

### INDUSTRIAL MISSIONS

Another characteristic of all non-Christian lands is that manual labor on the part of men is regarded as disreputable, and only to be performed by men of the lowest class and by women. This is one reason for industrial missions.

Another use of them is to provide work for native Christian converts who are ostracized and thrown out of employment by their profession of faith, and prevent them from becoming paupers. They also help in qualifying our native converts to compete successfully in the labor market, and in improving the general financial condition of the church community, and thus hasten the day of self-support for our native churches.

This monthly topic is entirely too large for any satisfactory discussion in a single editorial article, but the above hints are thrown out for those who may wish to study the question, with a reference to Vol. III. of the report of the World Missionary Conference, which contains the last word of the greatest experts on the subject of Educational and Industrial Missions.

### OUR OWN WORK

The distinction of our own Southern Presbyterian Missions in almost every field has been found in the emphasis which we place on the evangelistic side of the work. While we consider that on the whole this is to our credit, it is also gen-

erally acknowledged at the present time that in the beginning we failed to place sufficient emphasis on the all-important work of the training of native leaders in our mission churches. In the long run the result was found to be that for our native evangelists and pastors and elders and teachers, we were dependent on the ones that were left of those trained by other missions after their own needs had been supplied. During the past twelve or fifteen years, however, earnest effort has been made to bring up the educational side of our missionary work to its proper proportions, and we now have a long list of mission schools that are gradually being developed to a high degree of efficiency in this vital branch of our missionary propaganda.

The oldest of our mission schools is the Girls' School at Hangchow, which has now been merged into the Hangchow Union Girls' School, in which we co-operate with our brethren of the Southern Baptist Mission and of the Northern Presbyterian Mission. A history and description of this school was published in the May number of *THE SURVEY*.

Our oldest school for boys was the one established at Campinas, Brazil, by Dr. Edward Lane, in 1869, which was afterwards removed to Lavras, and has been developed into the Boys' Industrial and Agricultural School, now in charge of Dr. Gammon.

On pages 36 to 40 of our Church Calendar of Prayer for 1913 will be found a list of all our mission schools and of the teachers who are in charge of them. For the convenience of our societies and study classes, we give the following references to articles in *THE SURVEY* relating to the work of these schools:

The September *SURVEY* contains articles on "The Kobe Theological Seminary" and on "Our Schools at Lavras, Brazil." The October number contains an article on "The Graybill Memorial School." The November number contains an article on "Theological Education in Brazil." The December number contains articles on "The Mission School at Matamoros"

and "The Work of Our Schools in Mexico." The January number contains an interesting article on "The American College for Girls in Constantinople." In the March number of *THE SURVEY* there is an article on "A Visit to the Presbyterian College of Industrial Arts," referring to the Girls' School at Matamoros, and on "The Kwangju Girls' School." In the April number there are articles on "The Union Medical College at Nanking" and on "Our School Work at Cardenas."

We are sure that the articles referred to above will furnish ample material for an interesting program for any of our societies or study classes which may wish to take up the study of our educational and industrial missions.

#### THE AUTOMATIC INFLUENCE OF FOREIGN MISSIONARY INTEREST ON OTHER CAUSES

About twenty-five years ago a young pastor took charge of a church of about two hundred members of well-to-do people, which had been in the habit for several years of contributing \$125 a year to Foreign Missions and \$75 to Assembly Home Missions. As soon as he had become fairly well acquainted with his congregation the pastor began to agitate the question of the church's undertaking the support of a missionary.

The official board of the church did not take kindly to the suggestion at first. They argued that things ought to be done in due proportion, and that such an extraordinary undertaking in Foreign Missions would certainly result in injury to the other church causes.

To this the pastor replied that he had a theory on the subject which he was anxious to test, which was that the matter would work just the other way; that he was willing to admit that he might be wrong in holding this theory, but that he would like to have the privilege of making an experiment with it. He therefore proposed that if his official board would co-operate with him in making an "Every

Member Canvass" to raise the salary of a missionary, and that if as the result of that effort the congregation gave less that year than they had been giving to Assembly Home Missions he would pledge himself to make good any such deficit out of his own salary. On this understanding, the officers consented that the experiment be made.

When the Every Member Canvass was taken it was found that nineteen-twentieths of the membership had responded by signing pledges; that the largest single pledge made was \$2 a month, and that the total amount subscribed was considerably over \$600. The chief emphasis in the pastor's efforts throughout the year was in enlisting the interest and help of the people in Foreign Missions. The regular collections for the other causes were taken up on the appointed days and the people were given appropriate information in regard to them, but no special effort was made in behalf of any cause.

When the report to Presbytery was read out at the close of the year it was found that the congregation had contributed more than the amount pledged for Foreign Missions (which was due to the fact that some good conservative members who had not thought best to sign pledges made their usual contributions when the regular collection was taken) and that instead of giving \$75 to Assembly Home Missions, as usual, the church had actually (without knowing it) contributed \$275 to that cause.

In the year 1908, as the result of a special effort to introduce the forward movement into the churches of East Hanover Presbytery, there was an increase of about \$1,500 in the contributions of the Presbytery to Foreign Missions. The same year, without any special effort having been made for Home Missions, that cause received an increase of over \$3,000. In a letter from the Presbyterial Chairman of Home Missions giving these facts, the following statement is made:

It is, therefore, evident that if the increased offerings to Foreign Missions in our Presbytery have had any effect on the Home Mission offerings, they have acted as a stimu-

lus rather than otherwise. The churches of the Presbytery are taking a deeper interest than ever in the Home Mission work, the contributions to which are increasing with gratifying rapidity.

Illustrations like the above of the principle stated in the caption of this article could be multiplied indefinitely. But the most remarkable illustration of it ever given is that which has just been given in connection with the financial history of the Church for the year just closed. The debt on our foreign missionary work, which had been accumulating for several years, finally reached the point where it became absolutely necessary that an extraordinary effort should be made to raise a special fund for its liquidation. The Committee of Foreign Missions feels that the committees and secretaries representing the other Church causes are entitled to our lasting gratitude for their generous co-operation in this special effort, even when it seemed that the pushing of this effort involved a temporary neglect of these causes and the danger that they would fail to receive their usual support.

It became necessary that the whole attention of the Church should be concentrated on the pushing of the Self-Denial Offering and the Talent Money Plan for the last two months of the year, in order to reach the desired goal for Foreign Missions. While none of the other secretaries uttered a word of objection while this was going on, we know that they were naturally and properly anxious for the effect of these extraordinary measures in behalf of Foreign Missions on their own causes. But now that it is all over, what are the facts that confront us?

The cause of Educational and Ministerial Relief shows a gain of \$148; the cause of Publication shows a gain of \$7,500; while the cause of Assembly Home Missions shows a gain of \$28,423.

In the case of the church referred to in our first paragraph, when the pastor read to the congregation his report to Presbytery, he said: "Now, brethren, I claim the privilege of saying, *I told you so*. And now if we could do what we have done for Home Missions this year

*without trying, let us try and see if we cannot do something really worth while for that cause during the coming year."* At the close of that year the report to Presbytery showed that the standard set for Foreign Missions had been maintained without difficulty and that the contribution to Home Missions had climbed to the point of \$800.

What we have to say now is this: Having accomplished the splendid achievement of the past year in behalf of Foreign Missions, and having done it without detriment to any other cause, let us all join hands and see if we cannot do something really heroic during the present year in behalf of the home departments of our work.

## CHANGCHOW

The last station to be opened up in our Mid-China Mission is at the city of Changchow. The following description of this station is sent us by Rev. P. Frank Price, who has charge of it:

Changehow is a large city on the Grand Canal, sixty miles north of Soochow. It is also the midway station of the Shanghai Nanking Railway. The population in this city is estimated at two hundred thousand, and including the surrounding country the population may be estimated at seven hundred and fifty thousand.

The Southern Methodists have been there several years, and have eight to ten resident missionaries and a constituency of about one hundred Chinese Christians. Our Southern Presbyterian Mission has been established for two or three years, in rented quarters. Rev. P. F. Price, of Nanking, is in charge of the work, and Rev. C. H. Smith, now resident in Changchow, is preparing to give his whole time to it.

During the past year about twenty persons have been received into the church. Besides the regular evangelistic services, there is a boys' day school, a girls' day school, and a boys' school in the country. Also, a book-room for the distribution of Christian literature. The opportunities for preaching are almost unlimited.

It was at this city that the editor was entertained at dinner, in company with Dr. Woodbridge and Dr. Davis, by two

wealthy young Chinamen who had been Dr. Woodbridge's pupils. They literally put the big pot in the little one. The dinner consisted of eighteen courses of various soups and salads, and croquettes, and roast pig, and roast duck, and chipped ham, and mince pie, and shark fins, and watermelon seed, and sweet meats, and limed eggs, and bamboo roots, and boiled cabbage, coming about as promiscuously as in the order here given, and winding up with a bowl of rice and cup of tea. The cooking was superb, and the service was equally so. A waiter with snow-white apron reaching to the floor stood behind each person at the table. Beautiful cut flowers in costly vases adorned the table. It is customary at such functions in China to present each guest with some souvenir of the occasion. The souvenir which I brought home, and still have in my curio cabinet, was a beautiful inlaid fine-tooth comb, which the host presented to me with such a bow as could not be achieved by any Westerner under any conditions.

Since then we have always felt specially interested in the city of Changchow, and are glad it has at last been opened as one of our regular missionary stations.

## THE KOREAN CONSPIRACY CASE

It is known to our readers that the second trial in the Korean Conspiracy Case resulted in the acquittal of one hundred and six of the accused, and in the conviction of six of them. One of these six was Baron Yun Chi Ho, the well-known representative of the Methodist Episcopal Church South, and acknowledged as being the leading Christian in Korea.

At the special request of the missionaries in Korea, Rev. Albertus Pieters, a missionary of the Dutch Reformed Board working in Japan, went to Seoul to attend this trial, in order that some one might be on hand who understood the Japanese language, and who could interpret to the Korean missionaries the statements of the Japanese prosecuting attorney and witnesses. We print the following extract from a letter of Dr. Pieters' written on

March 8th, before the verdict of the court had been announced:

What the verdict will be in this court I do not yet know. The trial is over, but the judgment is reserved until some time in the near future. As I have said, the second court has done very much better than the first, and if a verdict of "not guilty" is rendered, there will be no ground of complaint; but if the prisoners or any considerable number of them are convicted, the following facts ought not to be forgotten: (1) That the court called and examined only about one-tenth of the witnesses called for by the defense. (2) That no real inquiry was made into the truth of the allegations of torture. For example, the police examiner was called in, and testified that all assertions of torture were absolutely untrue. Thereupon two prisoners arose and said that they had been tortured so severely that they required medical attendance for a long time. They asked the court to summon those doctors and have them testify. These doctors in the prison were, of course, Japanese. What could be more to the point than their testimony? They were bound to have records of the ailment for which they had treated the prisoners. They could decide who was lying, Police Inspector Kunitomo or the defendants. Somebody was committing perjury, and the doctors could fasten it upon the guilty party. One would think that, apart from all other considerations, a judge would have an interest in knowing who was swearing falsely in his court. Yet the doctors were not called upon to testify. Hence with all desire to do justice to the presiding judge in this second trial (the action of the first being beneath contempt), I cannot say that I believe he has made a bona fide and thorough investigation of the facts, unless he was already fully convinced of the innocence of the men and stopped the trial simply to save time and trouble. If the case goes against the prisoners again, it will be appealed, and will then come before the Supreme Court, presided over by Judge Watanabe, who is an earnest Christian, an elder of the Church of Christ, in Japan.

There is no way by which the facts stated in this letter of Dr. Pieters' can be prevented from becoming known to the whole civilized world. In the final issue of the case, therefore, the good name of Japan as a member of the family of civilized nations is at stake. We cannot but believe that in some way or other she will herself recognize this fact, and for the sake of her own good name and reputation see to it that this infamous miscarriage of justice is rectified.

## THE SECOND OPIUM WAR

**W**E PUBLISH elsewhere the appeal of the Synod of Manchuria to the governments of Great Britain and China for the repeal of the clause in the last opium treaty fixing a term of ten years before the import of Indian opium can be brought to a close. Both the reasonableness and the pathos of this appeal will be felt by every one who reads it, and we wish that it might have world-wide circulation and be the means of creating a world-wide public sentiment, which the British Government would find irresistible. There is a vein of irony as well as pathos in the clause of the appeal, which says: "The members of Synod know well the constant regard of the British Government for public morality. That benevolence and justice are its first care has long been the admiration of the world." The many respects in which that statement is true only make more glaringly conspicuous the cases in which history shows it is not true, and these cases are uniformly those in which the British Government has had a pecuniary interest.

One of the most difficult things we have undertaken recently is to read with equanimity the expressions of moral indignation on the part of certain writers in *The North China Herald* on account of the Chinese Republic's failure to carry out "in good faith" the clause of the recent treaty on the opium question allowing the importation of Indian opium for ten years, on condition that China herself showed that she was in earnest in trying to suppress the native production of the drug. Our contention is that the existence of that clause in the treaty is only because the Chinese Government was not able to have it otherwise, and that it is, therefore, itself an immorality for which the British Government is responsible, for which it ought to be heartily ashamed, and which it ought, in response to this appeal from the Synod of Manchuria, to repeal as speedily as possible.

It is said that there is now stored in Shanghai about \$10,000,000 worth of In-

dian opium, that is largely owned by a Jewish family, the Sassoons, who have been called the Rothschilds of Asia. A number of English banking firms have made heavy loans on the security of this opium, and are, therefore, equally interested with its owners in having it promptly marketed. The sale of it has been much obstructed by the drastic measures taken by some of the provincial governments to prevent the use of opium. In some instances imprisonment and even capital punishment have been resorted to where the opium users have been found incorrigible. The British ambassador at Peking, according to reports in *The North China Herald*, has been greatly aggrieved by these measures which he considers an infringement of the existing treaty, and has recently announced to the Chinese foreign office that unless a remedy can be found for such a state of affairs quite speedily, he will be compelled to report to his government that "the resources of diplomacy to secure the observance of the treaty have been exhausted." This, of course, is a diplomatic way of conveying a threat that physical force will be resorted to if necessary. For our part we do not hesitate to say that if England should wage war on China in such a cause we believe she will find herself, as she ought to find herself, utterly without the sympathy even of the people of English blood and speech in the rest of the civilized world.

It was in September, 1906, that the Chinese Government formally proclaimed war on opium. With reference to this proclamation a writer in *The North American Review* forcibly says: "In attempting to eradicate a national habit that could only be overcome by the simultaneous sacrifices and suffering of millions of individuals, the Chinese Government is addressing itself to a task such as no other government has yet ventured to essay. Neither in kind nor in degree is there any parallel to this undertaking. It is as unique as it is inspiriting. Compared with it our little temperance movements are the puny wavelets of a summer

sea. Four hundred millions of people are grappling with one of the most fatal and leachlike vices with a resolute attempt to crush it under. In that fact alone there is an irresistible appeal to the compassion, the sympathy, the admiration, and the assistance of mankind."

When these words were written the Manchu Government was still in power. During the unsettled conditions incident to the Revolution and to the full establishment of the republican régime, no doubt there has been some recrudescence of opium growing in parts of China where it had been previously suppressed. Much has been made of this by those interested in the sale of Indian opium, and effort is made to produce the impression that the Chinese Republic is not sincere in its anti-opium profession. Our information, however, is that reports of this kind have been much exaggerated and we know that the president of the Chinese Republic, who was the principal native leader of the Anti-Opium Crusade under the Manchu Government, so long as he is in power, will be equally earnest in his efforts to suppress the evil as president of the republic. Let him have the sympathy and support of all good men everywhere in these efforts.

#### WHEN THE GOSPEL COMES BACK"

Our readers may remember the striking chapter with this heading in Mr. Ellis's book, "Men and Missions." An illustration of this phase of the foreign missionary work comes to us in the form of a contribution of \$5 from the Woman's Missionary Society of the First Presbyterian Church of Placetas, Cuba. This society has been collecting about \$30 a year, which it has been applying to the relief of the poor in Placetas. They are not satisfied, however, not to have a share in the great work of world-wide missions, and this is their beginning in that direction.

We congratulate the Society on making this beginning, and we feel well able to

assure them, from long observation of the working of our Women's Societies, that they are making an investment that will be returned to them many-fold in connection with their work at home.

The church at Cardenas has for several years been maintaining a share in the work of our African Mission. The church planted by our Presbyterian missionaries in Brazil has recently taken up foreign missionary work by planting a Mission in the mother country, Portugal. The churches of Japan and Korea have both been carrying on work outside of their own bounds for several years past. It is our belief that a type of Christianity is being developed in Korea and in China more closely modelled after that of the Apostolic age than the prevalent type in this country is, and that before many years it may be found necessary to send missionaries from those countries to America to propagate among our churches the special features of Apostolic Christianity which have dropped out during the age of controversy and of denominational rivalry through which we have had

to pass in reaching our present spiritual and ecclesiastical condition.

#### EDITORIAL NOTE

The article on "What God is doing in the Far East" is a part of lecture No. 7 of the series delivered by Rev. Albertus Pieters, D. D., of the Dutch Reformed Mission in Japan, delivered while at home on furlough, and published in book form under the title of "Mission Problems in Japan." It is a longer article than we usually like to publish, but it contains just such a strong and luminous statement of the present situation in the East as we think many of our ministers would like to have to refer to, and we have searched it several times in vain for paragraphs that could be profitably omitted. We are sure that those who will read it through will not regret having done so, and we also think that some of the brethren could do no better than to give the substance of it to their congregations on Sunday morning.

## INDUSTRIAL TRAINING IN CONGO MISSION

**T**O SOME of the friends of this Mission it will be surprising to hear that we have very little of the training for the natives that may be properly called industrial. References to such a feature have appeared from time to time in our various Church papers and in the Book of Prayer for Foreign Missions, but as yet all such work is in the embryonic state. It is not due to the fact that the earlier missionaries have not realized the importance of such a department, but partly to the fact that they have put the emphasis where it rightly belonged—in the church and church school, and partly because there has never been anyone on the Mission who could give his time to the work, that we have no school such as the Lavras School of our Brazil Mission or the Gray-

bill Memorial School of our Mexico Mission. It is our belief that the Congo Mission has now reached that state of development when an industrial department is absolutely necessary if we are to train the native for usefulness and give him a field for the practical exercise of his Christianity. It is not that we shall lay any less stress upon the teaching of the Scriptures, but that we shall enforce this teaching by showing the native *how* he may "do with his might what his hands find to do."

So far from being antagonistic to this idea of industrial training, the Bible is insistent that we shall "train up a child in the way he shall go," or as the literal interpretation has it, "according to the bent of his way," and no one is more

inclined to such a way than the dark children of the Kassai. As we go about their villages and see the art displayed in their pottery, in their mat making, and in their manufacture of knives and farming implements, we see a real genius. There are knives and spears made by native blacksmiths from native smelted iron and ornamented to such an extent that no uninformed foreigner would hesitate to say that these were imported. An English consul, who was not over complimentary to the natives whom we are teaching, went away with a higher respect for them, we are sure, after we showed him some of their native manufactures. Sometimes he can take a castaway gun of the white man and by supplying the missing parts make a gun that is fully adequate to his needs. Such talent, turned in the right channel, will undoubtedly benefit the civilized world. Nor must we overlook in our remarks the more important feature of industrial training which when applied to the native will do for him even more than training in mechanical arts. He is undoubtedly closer to the soil and to agriculture than even his American or Indian brother, as he naturally subsists on the few products that he gathers by rude methods of cultivation. The African soil enriches the coffers of the world, but it remains to be seen what can be done in the undeveloped Congo. It is our belief that, with proper methods of cultivation, the Congo can be made one of the cotton growing countries of the world, while other products of similar value can be grown simply by supplying the element that is lacking, or by intermingling different species so as to produce plants that will withstand the conditions of the climate. Why should the native be used as an instrument in the hands of the European instead of getting the benefit from the soil that belongs to him?

But lest we dwell on the material benefits that are to accrue, we are thinking of the future millions who are to inherit a changed country, who are to be brought

face to face with a different land from that of their forefathers. It is estimated that the race has decreased in far greater proportions since the invasion of the white man, and this decrease is due more than any other one thing to the fact that the native of the present decade has faced a new civilization that rather Europeanizes him than develops him to use that which is closest. To the missionary, in spite of statements to the contrary, is due any sense of moral responsibility to labor with his hands; upon the missionary more than upon any one else will fall the solemn duty of training him to "glorify God and enjoy him forever." The native is inherently lazy and his laziness is partly due to the fact that he has gotten his living, such as it is, by methods that approach the freedom and play of childhood. But the native in the future, trained in Mission schools to see that he is responsible to God for some kind of work, faces the problem of *what to do*, unless he has received also the manual and industrial training for which we plead. With such training as his brothers at Hampton, or Stillman, or Tuskegee are receiving, he will be fitted for his sphere; without it he will be held in contempt as one who does not care to do the work of his forefathers and does not know how to do the work of his teachers or evangelizers.

The practical question remains, how shall we set about this task of founding such a work? We have thought this out lately, and we have come to the conclusion that we should begin with a small effort and show large results from a small outlay. In the mean time, we are thinking also of the many hardware merchants in our Church who can contribute largely to our first efforts by supplying the tools and "implements of warfare." We do not think the time is quite ripe for making an appeal to the Church at large for a great amount of help, but we shall abide our time and give place to some seemingly more important causes, until we feel it opportune to strike for a better equipped plant.

## CHRISTIAN CHINA'S APPEAL

A Memorial to the Government of Great Britain

THE Chinese opium question is again occupying public attention not only in Britain but also in China, where patriotic men are seeking to suppress entirely the national vice of opium smoking.

The situation is clearly outlined in a remarkable petition which has been forwarded by the Presbyterian Synod of Manchuria, representing 30,000 Chinese Christians, to the British and Chinese Government, with reference to the total cessation of the introduction of Indian opium.

The Rev. D. T. Robertson, Moukden, who was chairman of the committee appointed to translate and forward it to the British Government, has sent a copy, which says:

Opium has long been the bane of the Chinese people, wasting our resources and injuring our well being. Several years ago the Chinese Government began to realize this weakness and to devise measures for reform. In particular, when the Manchu Government was still in power orders were issued for the suppression of the drug, which were vigorously applied by officials and people of all grades. Further, in the fourth month of the third year of the Emperor Hauan Tung, China entered into an agreement with Great Britain which consisted of ten clauses, the general purport of which was that if China succeeded in effectually suppressing the cultivation in native opium, then the import of the Indian drug into our ports would immediately be stopped.

There has already been great progress in every province towards the prohibition of opium smoking and opium cultivation. Referring to the three provinces of Manchuria in particular, its traces have all but completely been obliterated. But it must be borne in

mind that the Republic of China is still in its initial stages, and its organization is by no means complete. On our borders and in out-of-the-way places there are admittedly men of no character who are making nefarious profits out of the drug; but they are few. This, however, has but little bearing on the main point. Inquiry will disclose that the overwhelming reason why there is still opium in the land is that for ten years the Indian drug is to be permitted, and until the end of that period the inflow of the poison cannot be stopped. Hence all the efforts of the Chinese Government towards prohibition are rendered futile, for unscrupulous Chinese merchants will take advantage of the situation, and find opportunities for evading the laws and secretly carrying on an illicit trade.

The members of Synod know well the constant regard of the British Government for public morality. That benevolence and justice are its first care has long been the admiration of the world. Moreover, we have received the blessings of the Christian faith from your land, for which we are profoundly grateful. It will be your own natural inclination to further our object.

We have also petitioned the Government of China with the same end in view, praying that the measures for suppression be rigorously enforced, and that the term for stamping out the drug altogether be still further reduced. And we have likewise approached the National Assembly, begging it to take into consideration, as a matter of the first importance, the best methods for the prevention of its cultivation.

We therefore respectfully request the members of the British Government to bestow this favor upon China: namely, that the clause of the agreement fixing a term of ten years before import can be brought to a close be cancelled. If such a twofold effort can be made, we shall certainly attain complete suppression with greater speed.—*The Missionary Record of the United Free Church of Scotland*, February, 1913.

## ROMAN CATHOLICISM IN PORTO RICO

JANET HAY HOUSTON.

WHEN I decided to go to Porto Rico as a teacher in the Government schools I asked the Commissioner to send me to the dreariest, loneliest mountain town on the island. For my former experience, both in Mexico and in Cuba, had been that such places are the best fields for mission

work. For there, as in all countries, is found a people of better principles and readier minds. And, too, they are more religious than those of the great towns. What the missionary dreads is indifferentism, for a people without any religion are the hardest to save.

Arriving late in December, all the prin-

cial places had been filled with teachers, and I had my wish granted literally. Here, in Moea, a mountain village, conditions are excellent for mission work. It is one of the comparatively few places where the people as a mass call themselves Roman Catholics, and are sufficiently devoted to their belief to practice all its forms without fanaticism. As I stood on the balcony last night with an intelligent young Porto Rican lady, who has broken with Catholicism without reaching out for anything else, she said to me, as a great street procession in honor of the Virgin Mary went slowly by, "This is only seen in such towns as Moca. It never takes place now in the larger places." There was a note of apology for her people. She had seen my look of blank dismay at the ignorance and darkness of it all.

During Holy Week in Roman Catholic countries one sees their religion at its best. Then are the great feasts celebrated. *For the Christ of the Roman Catholic Church is a dead Christ.* With consummate subtlety, born of the adversary of souls, these people are led to center their worship on a dead Christ. The emotions excited by their drama of the last days of Christ on earth are exactly similar to those excited by an emotional play that makes strong men and women weep and yet in half an hour afterwards are found committing all classes of excesses. One of the most intelligent women here said in my presence yesterday after coming back from the church, "Oh, I burst into tears! *I do not know why.* It was so tender." Near the close of it all yesterday a man in the church fell into a shrieking hysterical fit of ecstacy.

On yesterday, Good Friday, there were two street processions which I have never seen equalled in Mexico or Cuba in such a degree of idolatry, and accompanied by such great crowds. The church here is on an eminence in the town, "set on a hill," finely situated for spectacles. At about half past four in the evening the first procession started from the church. Three acolytes went first bearing the standards; another followed them with

a smoking censer. Then on a raised platform, carried by men above their heads, covered with a pall, was placed a glass casket held together with bands of wood. In this lay an effigy of the dead Christ in bisque or plaster of Paris. Six or eight large China vases of French pattern, filled with tawdry tinsel bouquets, were seated on the platform about the coffin. Immediately after this the priest in his funeral vestments, chanting as he does for the dead. It was to all appearances a funeral procession. At a short distance behind the priest and his immediate followers, a huge image of the Virgin Mary swathed in black, a white handkerchief held conspicuously in the hand. She was held much higher than the coffin, with the aspect of seeking her Son. Under a canopy back of her six or eight humble looking men walked. These are called "Brothers of the Most Holy," and have been the watchers by the dead Christ during a watch of many hours. This procession went through the principal streets of the town returning to the church.

At night the same Virgin was carried out followed by the priest and a great company of women and also many men. This procession carried lighted candles, making it very pretty among the women in their diaphanous gowns and veils. Many illuminated their houses for the passing of this procession. Not a candle on our balcony would remain burning, which could be accounted for in two ways, the presence of an arch heretic or a most sacrilegious March wind.

Heaven has been duly shut during all these mourning days. By the insistent inversion of Rome the veil of the temple is not rent in their system. In every way, as the Pharisees of old, it shuts up the kingdom of heaven so far as possible.

While I write a burst of bells announce heaven has been opened again by order of the Church. The street boys shout, and many a trembling invalid rejoices that death did not come to them during the hours of the closed gates of heaven.

Four roads meet in Moca; two of these the general highway, the others tortuous mountain ways that lead up to the pic-

turesque palm huts perched on the sides of Porto Rico's many little hills. All through these days the tribes have been streaming up to the church on the hill. The gowns of the women, in the styles of our great grandmothers, with all their modest fullness and all the spring hues of baby blue, rosy pink, sulphur yellow, leaf green, all the purples and many white and black dresses. No hats, their rich dark hair adorned with huge chous of ribbon as lively as their gowns and conspicuously over it all an airy veil or scarf. The very poor cover their heads with great colored handkerchief, three-cornered and tied unconventionally under their chins. As pretty a scene as the most ardent impressionist could desire. There are bare feet among them of men and women and children, and shirt sleeves brush with frock coats. The great cry has been "Oh, the people!" "Most Holy Virgin!" "Hail Mary!" "An atrocity!" and much more profanity that one does not like to trans-

late. It has been an immense success, for all the world likes a crowd!

Yet if you ask the question, is there much Catholicism in Porto Rico? I would answer, no.

I am boarding at a small hotel where all conditions of men stop for a day or a dinner. Of all the men who have openly declared their views on the subject, unaware of mine, only one has been favorable to Rome. From all the others burlesque, ridicule and the harshest criticism. The very last said to me, "You cannot find a Catholic in Porto Rico;" which means that men no longer call themselves Catholics, but "free thinkers," which is only limited by individual opportunity or ignorance. Another nation in the transition state, many of them "without God and without hope in the world." O for more "fishers of men!" Come up from your fishing of other things and rise up from the changing of money. O Christian men of to-day! For the Master walks by Galilee still, and calls for "fishers of men."

## THE TESTIMONY (in part) OF TAO WEN TSUING, COLLEGE STUDENT, UNIVERSITY OF NANKING. DEC. 21, 1912

FOR about four years my heart has been a battlefield; Jesus Christ and Satan have been struggling for possession of it, and Jesus has won the victory. From this time forth I am a follower of Jesus Christ.

I have not come to Him because of some improper benefit which I expect to get from Him. If there is anything I despise it is the man who is always asking, "What can I get out of it?" I have come to believe in Jesus largely through a study of a book by Professor Jenks, of Cornell University, entitled "Social Principles of Jesus." I cannot go into detail as to what part of Christ's teaching is important, but I must say that that which has made me want to be a follower of Jesus is His teaching that "we should love all men as ourselves." This principle is clearly brought out and illustrated in the book I have just mentioned.

In addition to this, in my study of history I have taken notice of the great leaders and of their relation to Jesus Christ, and I have found that a large proportion of all the philosophers and scientists are firm believers in and followers of Jesus Christ, and that those who were not owed their knowledge of philosophy and science directly to Jesus Christ, His teaching and His Church.

Again, what country to-day is the greatest republic on the face of the earth? You say, of course, the United States. Where did the United States come from? I see Washington as its founder; I see Lincoln as its saviour. What kind of men were these? Both men who gave themselves and all they had to their country in the name of Jesus Christ. They loved their country and their fellow-men as Jesus Christ did, because they were close followers of Him.

Where did the Chinese Republic come from? You say from the reformers and the revolutionists. You don't go back far enough. Dr. Sun Wen was in a large measure responsible for it all, but where did he come from? Where did he get his principles of freedom and equality? These were instilled into his heart years ago by a missionary. And who was he? He was a follower of Jesus Christ, and in China for the direct purpose of teaching how Jesus came to save the world.

You take the system of education in China to-day. Where are the centers? At Canton Christian College, St. John's University, the University of Nanking, Boone University, Tientsin University, Peking University, the Tsing Hwa College, in Peking, and other similar institutions in China that are the direct out come of the Spirit and Church of

Jesus Christ. Blot out of China to-day the education which owes its origin to Jesus Christ and where will China be? In the depths of deepest ignorance.

Here, too, we have our own teachers who have left their homes and country to come out here to teach us. They teach us philosophy, history, mathematics, science, and we accept it. They teach us religion, the highest religion the world has produced, the religion of Jesus Christ, and we reject it. If they taught us philosophy and history and we should reject it, it would indeed be a pity. But these subjects and others are constantly changing. But if they teach us the fundamental principles of religion, which are permanent, and we reject them, how much more is the pity.

Fellow-students, I most heartily commend you to Jesus Christ.

## KOREAN CHURCHES IN THE MAKING

REV. W. M. CLARK.

A FEW days ago all the leaders, deacons and helpers from four of the counties in the Chunju field met in consultation. These four counties contain a population of about 115,000 people, who live in small villages scattered through some very rugged and beautiful mountains to the east of Chunju. There are about thirty churches or groups of

Christians in this section, with slightly more than 400 baptized adults among them. The country lies at some distance, perhaps twenty to seventy-five miles from Chunju, with many high passes to cross in going from church to church and the distances are frequently quite long; to make a round of the groups once means to ride horseback for more than 280 miles.

Twice a year the minister in charge visits each church, examines those who seem ready for baptism, preaches and administers the sacraments; twice a year all who hold office, whether leader or deacon or helper, come in to consult, report and plan for the work of the field. There are three helpers in this particular field, their duty being about that of a pastor at home, except that they are not ordained and work under the direction of the minister in charge. Their support costs for the three a total of \$18 per month, of which \$6 is furnished by the Koreans of that section and \$12 by the Southern Presbyterian Church. It is quite probable that their salary should be raised \$1.50 per month each as the price of rice and other living necessities has risen tremendously and the crops in that section were



George Washington's Birthday in Korea. Two Korean nurses and Carter Clark (in front), Marion Daniel (with flag) and Frank Daniel (on right).

almost a failure the past year. Two of these helpers go to the seminary at Pyeng Yang this spring for the first time to begin a five-year course. The course is three months each year, and the other nine months will be spent in the field.

This spring about thirty-five were present from nearly all of the churches. We began with a business session on Saturday morning. All of the men had walked in, some of them walking three days, the time probably averaging a day and a half each both coming and returning, yet there was no complaint though the weather had become bitterly cold. The floor of the room in which we met was of stone arranged so that a fire could be built under it and on this hot floor the men slept, most of them with no cover, although, as the weather had become so cold, I had brought down all the covers used by me in itinerating. (I expected to have them all washed before using them this spring, anyway.)

Saturday night we had a devotional service. On the Sabbath we went in a body to the South Gate Church for the morning service, at which one of the helpers preached; in the afternoon we had a prayer service, followed by the Lord's Supper, in the administration of which Mr. McCutchen, the former pastor of this field, took part; at night a special sermon was preached for us at the West Gate Church by the recently installed pastor, Mr. Kim, a graduate of the seminary, and from the section above Syen Chun. The sermon was most helpful—earnest, original, interesting and searching.

Monday was devoted to business, and in the afternoon we adjourned. The reports showed that financially the field was in a fairly satisfactory condition. This was especially encouraging, as conditions have steadily grown worse in the past two years, and it is almost impossible for the people to live. Both the church schools in the field have satisfactory teachers and seem to be doing well; several of the churches are going right ahead in every way, but the number of baptisms last fall was very small and the number for fall and spring will probably not be over half what it was last year (83 i. e.). The



View from porch of new hospital at Chunju, Korea.  
Residences of the Clarks, Tates and Eversoles can be seen in the distance.

native church contributes to both home and foreign missions, to the support of the helpers; keeps a native woman evangelist in the field for about six months of the year; pays the General Assembly and Presbyterial assessments, and is gradually growing in knowledge and in grace.

The Gospel has not been preached in this section many years, and so far we have not ordained elders. Each year a number of Bible classes of about a week are held at various churches, and as far as possible both men and women come in to study at the ten-day classes and at the month class, the latter being especially for helpers, leaders, etc. At the recent general class for men about 310 were enrolled. The general class for women begins to-morrow.

It is enjoyable to work with and among the Koreans. They are very lovable as a race, with many good qualities—hospitability, kindness, patient dignity and a charm of manners that cannot be forgotten. Sometimes the individuals are lazy, untruthful and exasperating in the highest degree to the Westerner who tries to get something done in a hurry. They have a faculty of doing things exactly backward, a faculty that amounts to genius. Those Koreans who have to deal with the Westerner must often wonder and almost lose patience at his inconsiderate exactness and haste! Withal the Korean is a race well worth striving for, well worth praying for, and some day the nations of the East will rise up and call Korea blessed for the share that she is to have in bringing to them the knowledge of Jesus Christ.

Chunju, Korea, Feb. 24th.

## KOBE THEOLOGICAL SCHOOL

THE work of raising up and preparing a native ministry necessarily holds an important place in the evangelization of any country. That Japan must be evangelized by the Japanese and China by the Chinese is so true that it almost goes without saying. Our Executive Committee has repeatedly put itself on record as desiring to take part in the education of the ministry in Japan and in all its mission fields, and has always shown cordial sympathy for every movement in this direction. Of course, a theological school can never take the place of wide evangelistic work. The evangelistic missionary must win the young men who enter as students, and must work with the young ministers who go out from the school. Theological and evangelistic work must advance hand in hand.

From the founding of the Southern Presbyterian Mission in Japan, the vital importance of this branch of the work was recognized. The Mission first entered into a plan of co-operation with the Reformed Church, sending Dr. R. B. Grinnan as our representative to teach in the seminary at Nagasaki. Later, when this school was closed, Dr. S. P. Fulton was sent as our representative to teach in the Meiji Gakuin, the Presbyterian school in Tokyo. Neither plan proved satisfactory, as neither of these schools could supply our field with the workers needed: so at last we decided to open a school of our own in Kobe, and Dr. Fulton was asked to take charge.



Main building, Kobe Theological Seminary; dormitory in the rear.

## SMALL BEGINNINGS

In September, 1907, in a little rented house in Kobe, the Mission opened its own school, with three teachers and six students. Later two of these students had to be dropped as unsuitable, and another had to drop out for a year on account of bad health. The records of 1907 show that this small student body was obsessed with the idea that it was invested with the authority and responsibility of a board of trustees. They tried to discharge the housekeeper, revise the course and choose the faculty. In fact, there was a decided tendency to insubordination until the above mentioned misapprehension was entirely removed.

## BUILDINGS

The school was opened in a small house in a damp hollow, well sheltered from fresh air and sunshine, but the best that could be found. The year 1908 found us in a semi-foreign house with an attractive garden about it and room to pack away our books and a new class of students, the hall serving for one of the class rooms.

In 1909 a beautiful lot of about half an acre was bought on a high bluff on the eastern edge of the city for \$3,250, and work was begun on a permanent home for the school. The main building, which has the appearance of an attractive residence, contains the chapel, four class rooms and a teachers' room. The dormitory, a few yards east, has the dining room, kitchen, bath room, and sleeping accommodations—on the floor, of course—for twenty students. In 1910 a home for one of the Japanese professors was added, and all our ground was filled up except enough for a tennis court and a little grass plot.

Like the old woman who lived in the shoe, our numbers continued to increase, till in the fall of 1912 the tennis court had to be sacrificed for a combined dormitory and library building. Land has increased in value nearly three-fold since we bought our property, but further de-



*Standing (left to right)—Mr. Naito, Mr. Watanabe, Mr. Myers.*

*Sitting (left to right)—Mr. Yatsu, Dr. Fulton, Mr. Mizokuchi, Mr. W. McS. Buchanan.*

development will be impossible till some friend gives us the \$5,000 needed to get an adjoining strip of land.

#### TEACHERS

Formerly the Mission had only one family stationed in Kobe, but as the school and the evangelistic work developed, the Mission has sent three families here. Three of the city pastors teach regularly, and another Japanese minister has recently been called to teach and to take charge of an important chapel. From the first, every teacher has been in the active evangelistic work, thus insuring an evangelistic spirit in the school.

Mr. Mizokuchi, after working some years in connection with our Mission, went to America and took a course at Princeton Seminary. Returning to Japan, he took up work in the school, preaching

to a little band of Christians, which has become, under his ministry, one of the strongest churches in the city.

Mr. Naito also worked for the Mission as an evangelist, studied in America, and returned to develop a little chapel into a self-supporting church.

Mr. Watanabe is a graduate of Princeton, and has worked several years among the Japanese of California. He, too, has developed Nunobiki chapel into Nunobiki church, and hopes to have a good building before another year passes.

Mr. Yatsu also studied at Princeton. In addition to his teaching work, he is vigorously pressing the work in Ninomiya chapel, and with God's blessing, this will perhaps be the next church to be organized in Kobe. All these gentlemen are men of unusual consecration and ability, and we congratulate ourselves on having such able fellow workers.



Dormitory.

Kobe Theological Seminary.

Library.

#### STUDENTS

Of the ten graduates from the school, one is now studying in America, two are pastors of churches, one is engaged in special work for the poor, and six are working as evangelists. All are doing good work, and several of them notably successful work. At present, 1912, there are twenty-nine students in four classes, of whom four are self-supporting. Three of the students are men of mature age who have given up business careers for the ministry. There are three Koreans preparing for work among their own people, two of them being supported by a Japanese gentleman who is himself studying in the school. In 1913 a class of five will be graduated.

#### COURSE OF STUDY

The course of study corresponds closely with that of one of our schools at home, with the exception that we have not thought it wise to teach Hebrew. The study of the Old and New Testaments in Japanese is made the centre of the course to which all else is subsidiary. In the preparatory year such classes as Universal History, Sociology, Psychology, and Ethics

are taught, followed by three years of more distinctively Biblical studies.

#### EVANGELISTIC WORK

As far as possible, every student is given regular work in one of our churches or chapels, where they teach in the Sunday schools and preach. In connection with several chapels, the students go out in companies and preach on the streets, advertising the meetings, distributing tracts, visiting, and preaching the Gospel to those who will not come to church to hear. One student went out almost every day to preach in the poorest slum district of the city, and out of this work has arisen the prosperous settlement work, through which already thirty-three have been converted, and through which the whole section is being transformed.

#### PRINCIPLES

That Jesus Christ is the Divine Saviour, and that the Bible is the word of God, are two doctrines that are widely doubted and often openly attacked in Japan, and these are the fundamental truths for which our school stands. May the Lord bless our efforts to glorify His name and to advance His Kingdom in Japan.



"Pantops" girls ready for school. "Mama Fealong" in doorway.

## NOTES FROM LUEBO

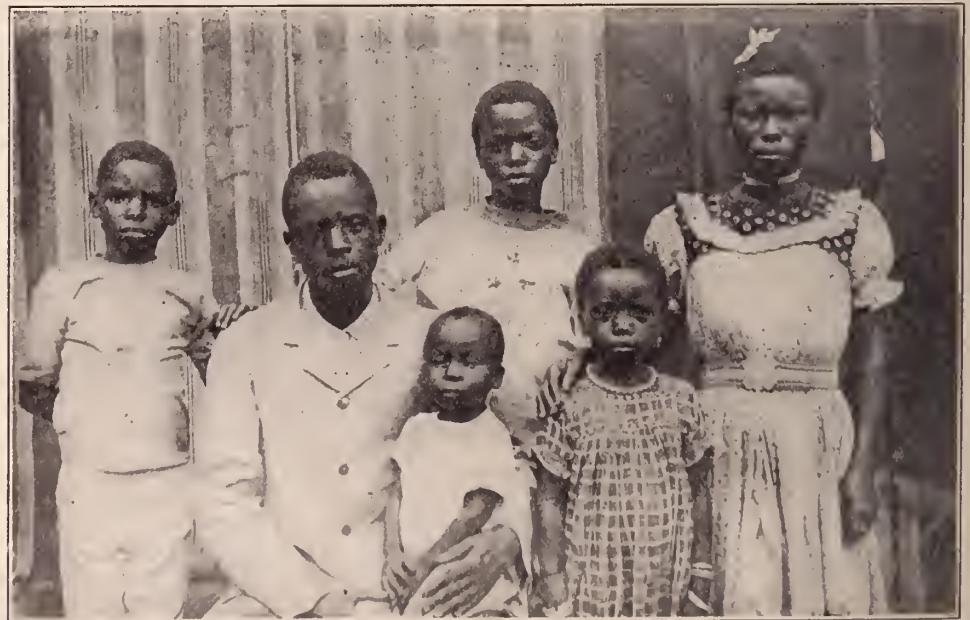
REV. L. A. DEYAMPERT.

I AM enclosing you herewith some pictures just made and others made some time ago, but all just toned this afternoon, and I am so glad to have them for the steamer just arrived.

I have written a card on the back of

each, and wish I could tell you more, but it would take so long, so I just hasten off these pictures now and say "we are all well and doing well."

I am making up some pictures of our station and work for the Belgium Ex-



One of our native Ruling Elders, Mudimbi, and his family. This is the Presbyterian elder who will go with Bishop Lambuth to help establish the Methodist Mission in the Congo.

hibition that will be in April, and these are some that I shall send.

We will have some writing and work done by our schools and some sewing, etc., and will send all down by our steamer when she returns to the pool and thence on to Belgium.

The Protestant Missions in Congo are all planning to have something of their work on exhibition, and it will be a grand opportunity to show in Belgium some-



Some of the women attending our day school at Luebo. Many of them were pupils of Mrs. Morrison.



Some of our native teachers and evangelists studying at Luebo.

thing of what we are doing in Congo in comparison to the Catholics.

We have entered the new year full of new zeal for more and better work, and trust all will work well for us. We are praying that the monthly contributions of the Church for Foreign Missions will not decrease but greatly increase during this year.

We are all busy and thus happy, and the good work moves on well at Ibanche and also at Mutoto.

## WHAT GOD IS DOING IN THE FAR EAST

REV. ALBERTUS PIETERS, D. D.

(From *Mission Problems in Japan*)

**I**N THE year 1853 the government of the United States sent Commodore Perry with a squadron of warships to insist upon a treaty with Japan, which was accomplished the following year, and opened the way to the settlement of Dr. Verbeck and other missionaries in the country in the year 1859.

The progress of Japan since that time is a familiar story. It is one of the fairy tales of history. The foundation was laid when, the very year after the Restoration, regulations relating to universities, middle schools and elementary schools were promulgated by imperial decree, thus committing the empire to the great conception of public education. The development of New Japan is but the natural consequence of such a policy. The most notable political changes which this development included were the granting of the Constitution in 1889, the adoption of entirely new

laws, on the European model ten years later, and the two great wars, that with China in 1894, and the recent struggle with Russia.

In spite of all her intercourse with the outside world, China maintained up to the beginning of the last decade of the nineteenth century, her traditional attitude of haughty superiority towards the rest of the world. The first great event that made a marked change was the war with Japan in which her ancient claim to suzerainty over Korea was shattered, some of her greatest fortresses and one of her fairest provinces passes into the hands of others, her navy was annihilated, and her pitiable military weakness exposed to all the world. \* \* \*

All this set old China to thinking, a process in which the recently established newspapers gave her no little assistance. The conviction that something was the

matter, and that something must be done to save the state, became common among the Chinese people. Out of all these and many more similar causes came the Reform movement in 1898, a critical year in the history of China. Early in January of that year, men were startled in Peking by the report that the Emperor had sent to the American Bible and Tract Society for a copy of every book and tract that the depot could supply for his own reading. He did read them, too, with the result that he placed himself at the head of the reform party, and undertook to bring into operation in a short time the most sweeping changes. Six months later he began to issue a series of splendid edicts, about forty in number, which, if they had been carried out, would have revolutionized the life of China. He was not, however, strong enough to carry them out. He came into conflict with the Empress Dowager and her party, was practically thrown into prison, and his friends were scattered or put to death. Then came the Boxer war, a bitter struggle of the reactionary elements to cast off the growing influences that made for reform. When the foreign armies were triumphantly in possession of the capital, and the Empress herself was a fugitive, she had at last learned her lesson. Although she came back to power, she was too wise any longer to oppose all reforms. New edicts were issued, some of them confirming the laws of the Emperor. Among the most important of these is the abolition of the ancient system of examinations and the adoption of modern learning as the standard by which the fitness of candidates for office is to be measured. To make this good, a system of public schools along modern lines had to be established, and thus China also has entered upon the path which, in the course of thirty or forty years, will accomplish in her the same kind of thing that we have seen in Japan, only upon a far grander scale.

It is impossible to describe fully the blessings God has bestowed upon the people of the Far East in these political

changes. They mean the substitution of an entirely new civilization for the one they had had for centuries. This difference of civilization means again that knowledge takes the place of ignorance, and liberty the place of oppression. A difference in the civilization involves, at the root of the matter, a difference in the prevalent ideas. The difference between Old Japan and New Japan, between the China that now is and the China that is soon to be, is, at bottom, due to a host of new ideas that have come in and are coming in all the time; ideas of liberty, equality and popular rights; ideas of the value of the individual, of the dignity of woman, of the purity of the family life. \* \* \*

Let me call your attention also to the channel through which these new ideas are coming into the Far East. If we compare these ideas themselves to the water which irrigates a desert, transforming it from a scene of barrenness and desolation into one of fertility and beauty, what shall we liken to the aqueduct through which the water is conveyed? There is nothing else than language, for ideas are carried through written and spoken words. In two ways it may be said that *God has given and is giving a new language to the Far East*. In the first place by giving them a new learned language. In the old order of things the classic language of China was the common language of educated men in the Far East. In the new order of affairs, it is English. More than one hundred thousand young men in Japan are studying the English language as the chief thing in their education. Last spring an item appeared in the papers that was hardly noticed by the press, but that was really of the highest significance. It was that by Imperial edict the government of China had ordered that henceforth all schools of middle and higher grade should teach English. This is beyond question the greatest event in the history of the English language.

To make the significance of such an order clear, let us suppose for a moment that the language chosen had been Portu-

guese. In that case a great many Portuguese teachers would have to be sent for to come and teach that tongue, and the natural result would be that along with the Portuguese words, the educated Chinese would get their heads filled with Portuguese ideas, and that they would presently understand and sympathize with Portugal better than with any other nation. Precisely the same result has been worked out in Japan, and will be the result in Korea and China within another thirty or forty years, only the language, instead of being Catholic Portuguese, is Protestant English. No man can pretend to any standing as a scholar in the Far East of the future who is ignorant of the English language. Even now, it is not uncommon, as it is certainly a most significant experience, to see an educated Chinaman and an educated Japanese conversing together on the deck of a steamer—in the English language.

There is, however, another and still more significant side to this language problem. It is the effect which this incoming of the English language with its Christian ideas has upon the native tongues. Nothing is more striking than the great change which the Japanese language has undergone since the introduction of Western thought. It is not only that there have come into use a great many words that were unknown before, such as "duty," "rights," "responsibility," etc., but that the old words have their meaning greatly enlarged. For example, take the Japanese word meaning God, "Kami," or the one meaning love, "ai." These words, in the old Japan, had very much lower meanings than we associate with the words. "Kami" did not, by any means, mean the infinite and only Creator, but at most, one of the deceased Emperors. But the word God had to be translated in the class-room and explained to the students. There was no other word to use but "Kami," but after the explanation of that word it no longer meant what it had meant formerly; it was remembered as the rendering of the English word God, and carried all the

meaning that the English word possesses. So the old word "kami" is really a new word, or rather a word new born, for there is a second birth of words as well as of men. So it is with the word "ai," love, and so it is with a large number of words. Between the new words that have been introduced and the old words that have new meanings, it is said by the Japanese that a well-educated man of fifty years ago would be quite unable to understand the language that is spoken in educated circles to-day.

The result is that God is practically making the nations of the world of one language and one speech. The sound of the words and the construction of the sentences may be different, but that is of little importance, if only the ideas are the same. One man may say "Kami," and another "God;" let them; it is no matter, so long as they mean the same thing. So what we see in the Far East to-day is really the reversal in the profoundest sense of the miracle of Babel. God is removing the barriers that separated the nations, and is making them again and in reality of one blood. St. Paul tells us that Christ broke down the middle wall of partition between Jew and Gentile, for to make of the twain in Himself one new man, that is, one new humanity. That is exactly what He is doing to-day in the Far East—breaking down the middle wall of partition between the East and the West, for to make of the twain in Himself one new humanity. O, the wonder of it, that this great divine process is going on before our eyes, and that we may look upon it!

There is yet a greater thing. We have compared the old Far East to a barren desert, and the new language to God's aqueduct, flooding that barren soil with the fertilizing ideas of a Christian civilization. One more thing is required, and that is good seed, for neither in soil nor in water is there life; they only supply the conditions under which life can develop. What is the seed?

The good seed are the children of the kingdom! The Word of God, yet not that

Word abstractly, but as embodied in consecrated lives, as proclaimed by sanctified lives, and as perpetuated in divine institutions—this is the seed from which the harvest of God is to spring. We may, therefore, fitly compare the Word of God in the Far East to that of a husbandman. He has broken up the surface of the soil by mighty political upheavals, and by the sharp plowshares of war and revolution; He has watered it by a flood of new ideas; and He finally casts into the field thus prepared the seed of the missionary work.

According to the figures of the Edinburgh Conference, there are now in Japan and Formosa, in round numbers, 67,000 communicant Christians. In Korea 57,000, and in China 177,000, making a total of over 300,000 souls, representing a Christian community of at least one million.

But there is something further to notice than the number of souls redeemed, and something even more important than this, for as the body is more than the members, so is the establishment of the Christian Church a greater event than any number of individual conversions. If we look at the matter in that light, the events of the transformation of the Far East appear of the highest historic importance. It is characteristic of the kingdom of God that the events connected with its history invariably fail to attract the attention of the world when they occur, and with equal regularity are seen to be the most significant and important events of the age, when the final verdict of history is made up.

Just as now the public men of the world pay little attention to the feeble efforts of a few fanatics to introduce their exploded superstitions into the ancient nations of the Far East, so the learned men of Greece and Rome either were entirely ignorant of the beginnings of Christianity in those countries, or considered the matter as beneath their notice. Yet who that has a particle of the historic spirit would not love to get an inside view of the beginnings of a movement so mighty, and would not cherish above all else the privilege of having had a share in it? It is the peculiar

privilege of our generation that it has spread out before it the beginnings of the Christian Church in Asia, beginnings of a future certain to be not less significant than that which developed in Europe, and conducted, so far as we can now judge, on a far grander scale.

The Church as a body with independent and self-sustaining life, has attained a higher degree of development in Japan than in either China or Korea. In Japan we have really already a self-governing, self-sustaining, self-propagating Church, one that is growing from its own root, a tree bearing fruit, whose seed is in itself. When I started from Japan, I left the country on April 28th, but not until several days later did I pass beyond the borders of the Japanese Church, for in Fusan, Seoul, Pyeng Yang and Antung I found Christian churches for the Japanese. Besides those I saw, they were to be found in Peking and Port Arthur, and Dalny and Tientsin, and Shanghai, and other ports of China. Finally, when I was bidding farewell to the brethren at Antung, they told me they had telegraphed to the brethren further along the line of the railway to meet us at the station, and really, the next day, in the very heart of the Manchurian mountains, a few brethren came to the station to meet us, entirely unknown to us, as we were to them, either by personal acquaintance or by reputation, but bound together by the common faith and the loving fellowship of the redeemed in Christ. To me, this constant presence of the Christian Church wherever a little group of Japanese were settled, was the most significant and cheering thing I had seen for years, for so far as I knew, not in a single case had the church in any such place been started with American money or by the work of American missionaries. \* \* \*

As I look back over the great historic crises of the past, over the rise of ancient empires in Egypt, Babylonia, and Assyria, over the great Aryan migrations that peopled Europe, over the wars of Alexander and the rise of the Roman Empire, over

the Christianization of Europe or the great days of the Crusades, over the Reformation, the Renaissance, or the discovery of America, over the founding of our own great Republic or the onward march of freedom and light in Europe in the nine

teenth century, nowhere do I discover an epoch—barring only the days of our Lord and His apostles—when the movement of History was on so grand a scale or was pregnant with greater possibilities of good to the future of the race.

## DR. MOTT'S SHANGHAI CONFERENCE

REV. J. LEIGHTON STUART.

WHEN the great Edinburgh Conference was about to dissolve it appointed a Continuation Committee to conserve and carry into effect the principles advocated in that Conference. Dr. John R. Mott, as Chairman of this Committee, has been holding a series

Both of our Missions were represented by Dr. J. B. Woods and Rev. A. Sydenstricker from North Kiangsu; and Dr. P. F. Price, Miss R. E. Wilson, one of our Chinese pastors, and the writer, from Mid-China.

This series of conferences will undoubtedly have very far-reaching consequences for the Christian movement in China. There is to be a final National Conference in Shanghai next month to sum up the results of the series. As Dr. Price is elected to attend this Conference he will doubtless be able to write of the larger issues involved after his attendance there.

Meanwhile, I should like to note a few of the more outstanding impressions made upon by this one. There were in all ninety-three delegates in attendance—sixty foreigners and thirty-three Chinese. All types of Western church life, all phases of theological thought, all forms of missionary effort were represented. There was always an interpreter on the platform, who interpreted the speeches of those using English or Chinese, as the case might be, a task requiring no little skill. It was worth while to note that this was performed entirely by Chinese, and with admirable efficiency.

The discussion followed a series of questions under eight great topics, these questions being the survival of the fittest after a long sifting process. Each person who introduced a subject was allowed ten minutes and other speakers four minutes each, the bell being rung one minute before the time was up. Dr. Mott called upon those raising their hands to speak in the order which seemed to give the



A deaf and dumb woman, who is cook and janitress at Dong-tswen-fang Chapel, Hangchow. (Photo by Mr. Cameron Johnson.)

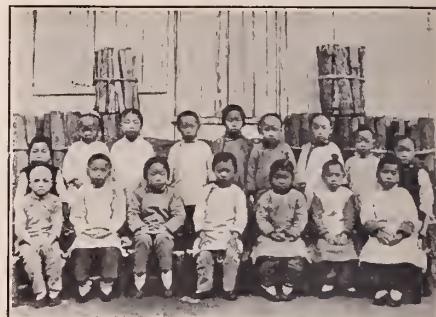
of conferences with missionaries and native Christian workers in the great mission fields of the Far East. He is holding several such conferences in various parts of China. One such was held in Shanghai last week, consisting of the workers in the Lower Yangtse Valley, or the provinces of Anhui, Kiangsu and Chekiang.

best proportionate representation of various elements in the Conference.

The sessions lasted three hours in the morning and two and a half hours in the afternoon, followed by committee meetings on the eight great topics of the Conferencee, which were arranged to include every member of the Conference. The last three sessions of the Conferencee were spent in hearing, altering, and finally adopting the reports of these committees. The evenings were occupied—one, in a reception to Dr. Mott, followed by one of his splendid addresses; another night, by a Y. M. C. A. banquet; still another, by an address to Chinese students, etc. His time was so absolutely filled up that we of the Business Committee were compelled to have lunch, and in one case breakfast, with him at the hotel, in

cerned. In other words, this is part of the process in the developing science of missions.

*Second.* Another impression is of the ecumenieal aspect which the missionary



Pupils of the Kindergarten at Dong-tswen-fang Chapel, Hangchow. (Photo by Mr. Cameron Johnson.)

ourselves part of a simultaneous and worldwide and intimately correlated movement, such as is absolutely unprecedented in human history.

movement is eoming to assume in fact, as it has always been in theory. We feel!

*Third.* It is a very natural consequence that such gatherings strengthen the tendency toward what is technically called "Comity and Co-operation," but what is in effect the combined effort of the missionary forces to establish a Chinese Christian church which will know little of the seeterian issues of Western Christendom, while reeeiving the contribution that each has to make toward the perfecting of the



Teaching staff in day school at Dong-tswen-fang Chapel, Hangchow. In the center is Mrs. Chow, who began work in our Mission more than forty years ago. (Photo by Mr. Cameron Johnson.)

order to plan for the work of the Conference. So much for the faets.

The first impression is that in the persion of Dr. Mott the workers in the home bases and on the mission field are being drawn through these conferencees into a much better mutual understanding. This is one of the main objects of the conferencees, and as Dr. Mott will doubtless give his own impressions of what is of chief interest to those in the home land, I need do no more here than call attention to the benefit this ought to be to all con-



Kindergarten pupils with their teacher, at Dong-tswen-fang Chapel, Hangchow. (Photo by Mr. Cameron Johnson.)



Pupils in the day school for girls at Dong-tswen-fang Chapel, Hangchow. (Photo by Mr. Cameron Johnson.)

whole. The readiness with which this was assumed, the earnest thought with which obstacles and practical difficulties were discussed, the resolutions unanimously adopted with this goal in view, registered a widespread and very representative sentiment of immense significance.

*Fourth.* The recognition of Chinese as being entitled to a large share not only in the administration of ecclesiastical affairs, but also sharing in the determination of what has hitherto been regarded as "mission policies" was a revolutionary advance. A more statesman-like planning for securing efficient Chinese leadership and higher ideals in the future education of Chinese Christian workers, a more generous treatment of them in matters of financial support, of sharing control, of time for rest and further studies, all indicate a radical change of attitude.

and reveal how ready the missionary body are to adjust themselves to new conditions whenever the opportunity is given to study the situation in clear light. One of the most delightful features of the Conference was the evident pleasure produced among the Chinese as they came to understand what the true attitude of the missionaries towards them was in all such matters. With the best intentions, missionaries have been too reserved in revealing the motives controlling their policies. So far as these concern the Chinese the day when these will be worked out in mission meetings is passing rapidly.

*Fifth.* Whatever results may be secured by these conferences in the way of direct reshaping of policies, more effective occupation of the field, more broadly planned management for evangelistic, educational, and medical work, it is difficult to say, but in any case this Conference has created an atmosphere in which all the great problems of mission work can be worked out with more mutual sympathy and intelligent realization of the issues involved. There has come, too, a vision of hope and expectancy, a thrilling sense of a widespread movement working with amazing power in this generation for the evangelization of the world. Seen in such a perspective, the part that each of us has in this greatest of all enterprises becomes more full of interest. It brings a deeper joy and a firmer trust in the God of missions.

## WHERE DOES YOUR MONEY GO?

MRS. S. M. ERICKSON.

*Did you drop five cents into the collection for Foreign Missions?*

**A** MISSIONARY in Japan is starting on a trip up into the mountains where the Gospel story has never yet been told. He loads his bicycle with raincoat, lunch basket and a large kerchief filled with hundreds of tracts—the seed he will scatter broadcast as he passes through the towns and villages. Among these tracts are a hundred entitled "The

God You Ought to Worship," just a short, simple presentation of the great truths of the Gospel. One hundred people will receive these tracts. Will one receive the truth and be born anew, one convert more to wield his influence for eternity? *Those tracts cost five cents, and your money paid for them.*

*Did you give ten cents for Foreign Missions?*

Across the world hundreds of children

are hurrying home from school—children who have been taught to prostrate themselves before gods of stone. They hear the sound of music and crowd into a large room which opens on the street and soon that room is full of eager hearers as the old, old story is told again in its transforming power. The landlord rents that room for ten cents per meeting. *Your ten cents made that meeting possible.*

*Did you give fifty cents to the cause of Foreign Missions?*

A funny little railway car with a broad red band painted across its side and marked "Third Class" in Chinese characters is pulling out of an Oriental railway station. A fair-haired young missionary sits among the dark-eyed passengers. He distributes tracts to all aboard the train, and soon there is a sing-song hum of many voices reading. The bolder spirits in the crowd, seeking conversation with the foreigner, ask to have some point explained, and the missionary seizes the opportunity to tell his message. At night he holds a meeting at the hotel at which he stops. There are grown people and many children present, some of whom stay for an after meeting. *This evangelistic trip costs the missionary fifty cents, and you contributed the money.*

*Did you give five dollars to the Mission cause?*

On a busy corner in an Eastern city there stands a building open to the street where two or three times each week earnest Christian men stand and preach to the throngs that pass steadily to and fro. With that marvelous Oriental patience which we cannot understand, men will stop and listen whatever the weather or whatever the hour. Countless thousands have heard the Message for the first time in some such meeting place as this. *And your five dollars rents this chapel for a month.*

*Did you give fifteen dollars to the Foreign Mission cause?*

Across the sea in a village "wholly given to idolatry" there is one Christian home shining like a beacon light. At this home the neighboring children are gathered together for Sunday school; there is a Sunday morning service and a prayer meeting and classes that meet for the study of God's Word. The head of that home visits other villages and holds meetings there. He is a native Christian evangelist. *And the fifteen dollars you gave will pay his salary for a month.*

*Did you give fifty dollars for Foreign Missions?*

In a great port city of the East there is a theological seminary whose teachers and pupils are going out and working among lost and ruined souls. They are making of their city, once one of the hardest fields to reach, a stronghold of Jesus Christ. And those young men who are working there under the influence of the splendid consecration of their teachers, native and foreign, will leave that school soon and go out to conquer their Empire in the name of their Master. *One of these native teachers, a graduate of Princeton Seminary, will be paid this month out of the fifty dollars you contributed.*

Oh, my friends, give with imagination! Follow your offering as it goes, and realize what is being done with it. Feel that you have bought something definite, and rejoice in your possession.

Five cents will buy chewing gum; ten cents will buy soda; fifty cents will buy a ticket to some cheap entertainment, and your dollars may be spent for things quite as trivial. But, oh, how these same sums might be used to transform lives! We cannot take with us one penny of all that we have laid up on earth when our summons comes from our Father. Shall we enter into His presence emptyhanded in spite of all that He has entrusted to us? or shall we stand in His presence rich in the possession of the treasures that we have laid up in Heaven?



## EVANGELISTIC WORK IN TOSA AND BINGO

REV. H. W. MYERS.

IT IS quite a treat for those of us who are tied down by school work to get out for a tour once in a while in the country. The hearty welcome and the flattering advertisement are certainly pleasant, and would be enough to turn our heads if we didn't know better.

It has been my privilege in the last month to visit the field of Mr. Munroe and Mr. Mellwaine in Kochi, and that of Mr. Brokaw in Bingo, and to get a new inspiration for my own work from association with these brethren and their co-workers and converts.

In regard to the Kochi church and its able pastor, Mr. Tada, I need say nothing, as it is well known as one of the oldest and strongest in Japan. Long may it live and prosper. In the east and west ends of Kochi are two chapels well worthy of notice. Mr. Mellwaine's "Asahi Chapel" has a goodly band of Christians who are converted all over. They are a staunch, godly, Sabbath-keeping band, whose Christianity means something. Mr. Munroe's "Saemba Chapel" boasts a model Sunday school. Perhaps few schools in the whole country can equal the Saemba record for regular attendance and efficient Bible study.

No one visiting Kochi should miss seeing Miss Dowd's Industrial School. The commodious new building is just about

completed, and is already full with nearly fifty girls. These girls are all rescued from lives of temptation or shame, and while earning their own support are given a good primary education, are taught music, and above all, are led to an earnest Christian life. Unfortunately, I could not visit the country work in Tosa, some of which is especially full of interest and promise. Mrs. Munroe's gen-



Study-room, Kobe Theological Seminary, Japan.

erous hospitality precluded the possibility of reporting on the Tosa hotels.

Visiting his field in his absence I can testify that everywhere "Buroka Sensei" enjoys a most enviable reputation. I commend his good taste in the choice of comfortable hotels, free from the noise of the convivial *samisen* and the over-familiar *nesan*. True said *nesans* are not altogether free from the habit of popping in unannounced at inopportune moments and critical points in one's bath or toilet. But they mean no harm, so we must forgive them. Mr. Brokaw has taught the hotel people the foreigner's weakness for soft beds, and as for food he has no call whatever for our sympathy.

Mr. Mizokuchi and I preached in Onomichi, Fukuyama, Mihara and Tadanimi. In each of these large towns an active young evangelist is located, and a good work is being carried on. In two of these towns sister denominations once



"School's out," Nagoya Girls' School, Japan.

had flourishing work that has since declined sadly. In one case the trouble seems to be that the inconsistent lives of several wealthy members have put a stop to all progress. In the other the people just will not attend services. The Presbyterian work impressed me as being full of life and vigor. In spite of rain and

mud we everywhere had good audiences, who listened earnestly and stayed to talk late. There are many who will not hear, but there are many who are ready to hear and receive the Gospel in Bingo, and many who are testifying by their holy lives to the power of Jesus to save.—*From The Japan Messenger.*

## PERSONALIA

**R**EV. and Mrs. H. S. Allyn sailed from New York on March 22nd for their home in Lavras, Brazil, where their many friends are eagerly awaiting their return. They do not get sick very much at Lavras. The climate there is almost edenic, but when any of them do get sick it makes a great difference whether or not Dr. Allyn is on hand to look after them.

A note from Mr. W. B. Scott, written March 20th, speaks of his seeing Mr. and Mrs. Sieg and Mr. Hillhouse in Glasgow on their way out to Africa. Mr. Scott says, "Mr. Hillhouse seems to be just the kind of man who has long been needed in the African Mission." Being a practical business man and familiar with mechanical affairs, we have no doubt he will be able to render invaluable service in showing the African brethren how to take care of themselves in respect to houses and other things, as well as in preaching the Gospel to the natives.

Miss Janet H. Honston, who served so long and faithfully and effectively in our work in Mexico and Cuba, is at present teaching in the Government schools at Moca, Porto Rico. She would only accept this appointment on condition that she should have a free hand to make her school work also missionary work. Our readers will enjoy the account which she gives in this number of *THE SURVEY* of the missionary situation in Porto Rico.

Rev. and Mrs. J. Mercer Blain are expecting to leave Shanghai early in May for their year's furlough, which they are compelled to take one year in advance of

the regular time on account of Mrs. Blain's health, which has been far from good for the past two years. They expect to reach San Francisco about June 2nd. Mr. and Mrs. Blain went out on the same steamer in 1896. Mrs. Blain was booked for Japan. The editor, who was then secretary in charge of all departments of the work, had a faint suspicion that their sea voyage together might lead to future complications between China and Japan as to their respective missionary fields, and he remembers advising Mr. Blain to study the situation carefully on the way over and that if he and Miss Greer should possibly come to the conclusion that China would be a better field for her than Japan, that they should try to arrange to have her go on to China with him. They did not carry out this suggestion, but one year later when the writer made his trip to the Far East, on landing at Yokohama he found Mr. Blain there, having been married the day before our arrival to Miss Greer. A delayed steamer deprived the writer of performing the marriage ceremony, as had been planned, but he has always felt a special interest in Mr. and Mrs. Blain and in their career on account of the circumstances mentioned above.

Misses Addie and Gertrude Sloan sailed from Seattle on April 8th. They had a stormy time crossing the continent. They were first delayed twelve hours by the floods in Tennessee. This delay, however, prevented their taking a train which they passed at Sheridan, Wyoming, having been totally wrecked. Quite a number of the passengers on that train were killed. They reached Seattle, however,

safely and in time for their steamer, and we trust they were compensated for their transcontinental experiences by a peaceful voyage across the Pacific.

Miss Eliza M. Reed, after seven years of very strenuous work in the tropics, is on her way home from Pernambuco and will probably have landed in New York by the time this issue of *THE SURVEY* is published. We regard the work which Miss Reed has done in Northern Brazil as second in value to none that has been done by any missionary in that field. She has revealed to the people of that part of the world a new idea of Christian womanhood in the young women who have been trained under her care. In recognition of her long and faithful and valuable services the Girls' School at Pernambuco has been named in her honor, "The Eliza M. Reed Collegio Americana."

Rev. N. G. Stevens, of our Africæn Mission, who met his fate on the outgoing steamer from Philadelphia in Miss Annie Laurie Musser, to whom he was married in London just as soon as she could go back home and get her things and join him there, holds the record, not only for quick courtship and marriage, but also for having made the quickest trip ever made by any one from Antwerp to Luebo. In recognition of his achievements in this line the natives have very appropriately named him "Luphephele," which means the man who gets about quickly.

A letter from Rev. J. E. Williams, the representative of the Nanking University, who has been at home for the past year working in the interest of that institution, writes us that, as the result of quiet meetings that grew out of conference and prayer on the part of teachers and students, eighty-nine boys united with the churches upon profession of their faith during the past year. We print elsewhere "The Testimony of Tao Wen Tsing," one of those students, as showing how these boys work their way into Christian conviction.

In the February number of *THE SURVEY*, referring to the Sunday school work

which is being carried on by Mr. Swinehart in Korea, it was stated that "over thirteen heathen children gathered for instruction every Saturday." There were two typographical errors in this statement. It should have read "over thirteen hundred children gathered for instruction every Sunday."

A letter from Rev. O. V. Armstrong states that his little daughter had recovered from an attack of smallpox, which, of course, we are glad to hear. Considering how common it is for people walking the streets of Chinese cities to meet mothers walking in the streets with children broken out with smallpox in their arms, we wonder why all our missionaries do not sooner or later catch the infection, especially since doubt is being thrown these latter days on the effectiveness of vaccination as a preventive.

The safe arrival at Hangchow on March 20th of Miss Carrie Lena McMullen, infant daughter of Rev. and Mrs. R. J. McMullen, "weighing eight and one-half pounds," is an event to be noted in the history of the Mid-China Mission. That her life may be long spared and that she may grow up to be the joy and comfort of the home into which she has come, and that she may, as has been quite customary with missionaries' children, ultimately enter upon a distinguished career of missionary service in China, is the best wish we can make for her and for those who are especially interested in her.

Rev. George E. Henderlite, of the North Brazil Mission, is expected home on furlough this summer. We have seen an intimation that he may return via Europe, taking in the World's Sunday School Convention at Zurich by the way. We venture to say that there will be no missionary at that Convention with a more interesting story to tell than the one Dr. Henderlite can tell about his work and his varied experiences in Northern Brazil.

Rev. Walter McS. Buchanan and family expect to sail from Yokohama on April 21st. Mr. Buchanan expects to come home via Suez, stopping in Egypt

and Palestine, and also attending the Zurich Convention. Mr. Buchanan will also make a visit to his native Scotland, which he left before he was old enough to have received impressions which he can now remember. Mrs. Buchanan and the children will come direct to this country via Seattle.

A letter from Rev. Wm. C. Buchanan reveals the fact that he is bravely enduring what we regard as the supreme trial of missionary life when it comes, as is in the nature of the case it must frequently come, that of separation from his family. One of the children had a nervous attack in Japan, which made it necessary for him to be brought home for treatment,

and it afterwards proved necessary that his mother should remain in this country with him when the father went back to his work.

Mr. Buchanan reports that the work on the Nagoya School building, for which the children of the Church raised over \$9,000 three years ago, is now under way. Owing to the increase in prices it was found that the plans made by a professional architect would call for more than twice as much as the Nagoya School Fund. With the versatility that is characteristic of missionaries Mr. Buchanan himself has assumed the role of architect and contractor, and expects to get the building erected within the limit of the fund.

## NOTES FROM KWANGJU

REV. R. T. COIT.

**A**LTHOUGH this is the dead of winter in Korea, Kwangju is a busy place. With the new station force at present housed here, this is the largest station in our Southern Church. Although Mr. and Mrs. Bell and children, Mrs. Owen and children are home on furlough, yet twenty-nine grown people and ten children sat down together to a Christmas dinner.

Our Bible class for men was held early this year, with a slightly decreased attendance, owing to the failure of the rice crop and the early date of the class. However, those who came, some two hundred and fifty in number, did good work taught by three Korean pastors and one Korean helper besides the local force here and Mr. McCutchen from Chiunju. At the same time that this class for Koreans was in session, the newly arrived recruits were studying the Korean language in a month's study class conducted by the Nisbets from Mokpo, Mr. McCutchen from Chiunju, and Mr. Talmage of Kwangju. Most of the Mokpo force came up to the class, so that we had about forty missionaries here at one time.

The Ad Interim Committee and business committees of the Mission met here during January to transact the usual rou-

tine work, so that we were favored with visitors from all the stations. The building operations at Soonchun have continued without a let up, and the Soonchun force hope to move about the first of May. This will be the first time in the history of our Church where a station is built and fully manned in a year. The



Rev. Eugene Bell, the founder of Mokpo Station, Korea.

force now under appointment to work there are all at Kwangju, and their names are as follows: Prestons, Pratts, Coits, and Miss Biggar for evangelistic work, Miss DuPuy for educational, and the Leadinghams and Miss Grier for medical.

The territory of the Kwangju field, embracing some fifteen counties, has been permanently districted and assigned to five evangelists. There are now some sixty churches in these fifteen counties, and while they have suffered much from lack of oversight due to our small force, yet now that the new workers have arrived and are fast getting the language, there is no reason why the work should not move forward steadily, for as the people are given more oversight and teaching, they will be more firmly established in the faith.

The Soonchun territory comprises some seven counties, and will have three male evangelists and one lady to work among the country churches. While the Soonchun territory runs out into long peninsulas and lies partly in the adjacent islands, yet the splendid roads leading in every direction make the churches easily accessible.

Our churches are all showing great interest this year in the taking over of the work on the large island of Chaiju or Quelpart, to the south of Korea. Work begun here six years ago by the General Presbytery (now Assembly) of Korea, has been turned over to our Presbytery of Chulla, and the native brethren are showing commendable zeal in raising the necessary funds to carry on the work. At the Kwangju Bible Class, after a most earnest and heartfelt appeal from the native missionary, Rev. Yi, something more than yen 300 was given for the coming year. The Presbytery was wise in

talking over the work, to first raise the budget a year in advance and in this way always be a year in advance, making certain that they will never run in debt, confining their expenditures to what the church raised the year previous.

This work has been wonderfully blessed by God, and what once seemed an almost hopeless field has become a place for the reaping of a great harvest. Where once the missionary, Mr. Yi, was stoned, abused, persecuted and outcast, now there stands a new church built with the self-denying efforts of the Koreans who have come into the light of the Gospel. A people once fierce, idle and ignorant are fast being transformed into an intelligent, God fearing and industrious community.

While the church is thus raising her eyes to the distant fields, she is not neglectful of her own immediate territory, where millions are still in the bonds of sin. Work is being carried on in a systematic way to reach within a few years every home within our territory. Men and women go with the gospels and tracts into every home and tell plainly the message of the Gospel that every one may have an intelligent knowledge of the way of life, whether or not they ever come into contact with the foreign workers. Out of this systematic and thorough campaign will spring up, in the providence of God, a great many groups of Christians which the missionaries will have to nourish and build up in the faith.

Pray for all the force here, with all native workers, that we may be faithful and empowered for service in this the day of opportunity and may be enabled to speedily gather out a people for His name and bring the more speedily His Kingdom.

Kwangju, Feb. 8, 1913.

## OUR SCHOOL WORK AT LAVRAS

B. H. HUNNICUT.

MORE than twenty years ago (1892) the mission station of Lavras in the State of Minas Geraes in Brazil was established by Dr. Gammon and Miss Charlotte Kemper to-

gether with several others. The school that had been in operation at Campinas was brought by them to Lavras, and established anew as the Evangelical Institute. The pioneer work of the mission-

ary—the evangelistic—occupied the time of the missionaries almost completely for about the first ten years. Then a boys' school was established which later grew into the Gymnasium of Lavras, and the girls' school was given the name, and most deservedly so, the Charlotte Kemper Seminary. The latest addition to the schools forming the Evangelical Institute is the Lavras Agricultural School, the preliminary organization of which was begun in 1908.

#### OUR IDEALS

We have a fair amount of equipment at Lavras, and it is our purpose in that work to strengthen the native church as much as possible. Referring to the work in the slums of one of our great cities, some one has said: "It is of little use to preach the Gospel to a famishing man and then turn him loose again before the temptations of the underworld and at the very door of the free lunch saloon with an empty stomach." And so it is in Brazil. To convert the Brazilians and turn them loose with famishing minds on the dreary intellectual waste of the country, with its eighty per cent. of illiterates and small literature, mostly skeptical and atheistic, is a parallel case. So we try to offer a broad education to the people of our Church, that they may better serve the Master and find more comfort in the study of His word. A large part of our membership is among the rural people, the only real middle class in Brazil. And instead of trying to educate their sons so as to unfit them for life on the farm, we endeavor in the agricultural school to fit them for that noble life, and to equip them for leadership in this line of development, so essential in a new country.

And what about the native ministry? We try to do our largest share of work for them. We never turn away a *bona fide* candidate for the ministry. We have on the average twelve candidates, and we do require them to manage some way to furnish themselves with clothes, but their board and schooling is given them in return for their work for fourteen hours a

week. In this way we are doing all in our power to train the native ministry and furnish the native laity with an education that will enable them to provide better livelihood and more bodily comforts, but primarily to give them greater efficiency as Christian workers.

#### OUR METHODS OF WORK

Just a few words about our general methods of work. It will be of interest to know how we use this educational and industrial work as an evangelistic agency. Every student in any of our schools, without exception, whether day scholar or boarder, is required to take a systematic course of Bible study from the time that he or she enters one of our schools. Not all of our students are Protestants, so you can easily see how far reaching such a training is for the Christian student and for Roman Catholic or otherwise non-Christian student. In our agricultural school we have arrangements with both the Federal and State Governments by which they maintain a dozen scholarships in our school. But these pupils are not in the least exempt from that Bible course, and the government understands that fully. You may say, "suppose some day the government should say that the pupils sent there by them were not obliged to take such work." Then we would immediately give up those scholarships, no matter how advantageous they were for us. And what more besides this study of the Bible? The boarding pupils are required to attend the services of the church, to attend prayers morning and evening, and all pupils are required to attend the devotional exercises at the opening of the schools. The boarders live in small dormitories under the direct influence of the family life of the missionary in charge. So no stone is left unturned to give them the opportunity of knowing and understanding and accepting the Gospel.

#### SOME RESULTS

And with what results have these efforts to apply this conception of our missionary duty in our Lavras work been at-

tended? Last June three young Brazilian men that had received their foundation training in our school finished the Theological Seminary at Campinas, and one is to-day the native pastor of the church at Lavras. About eight of our teachers in the Lavras institute have received their training with us and are all Christian men and women. Many of the good wives of our members have received training in our schools that fitted them for being not only better home makers and mothers but also better Christians. And our graduates, both of the Gymnasium, the Seminary, and the Agricultural School are going out into the various parts of the country in many capacities to become centers of Christian activity and influence. And many of the non-Christian students who may not have accepted the

Gospel nevertheless have lost their prejudices against the Protestant religion, and go forth to help in that necessary work of overcoming the open opposition to our work. And all through their lives they are more open and susceptible to the Gospel. Since our connection with the school never has a year passed that we have not had several conversions among the students, and as they come from many States no doubt much new work is to be expected from them. With the medical work and in our schools, we are trying to embody the teachings of Christ in striving for the uplift of the whole man and helping prepare the native church to carry on the work of its establishment and development that the evangelization of Brazil may be more speedily realized.

## NOTES FROM KIANGYIN

MR. ANDREW ALLISON.

FROM my standpoint as a new missionary just being "bitted and made," as Kipling says, 1913 is a very important year. It brings more responsibility, more and harder hours of work, more temptation to undue exaltation of self as a very important factor in the greatest work in the world, and more joy in being able to minister a little to this sorrowful, sorrowful people, than did the new 1911 or 1912. All of these things mean that for us two, at this critical time, yet more prayer at the home end would be a great blessing, for how



East Gate Church, Kiangyin, China.

much prayer really changes things it is hard for us here and now to know.

I suppose you have been told of the marriage of our Mr. Tse, principal of the James Sprunt Academy, and of the coming of his charming little wife to Kiangyin. She is the adopted daughter of Rev. E. L. Mattox, president of our fine Hangchow College, and his wife; and she is as quiet and refined in voice and manner, and handles a foreign knife and fork as well at dinner as if she had never known anything but the sweetest and finest of American atmosphere. Our new assistant graduate teacher, Mr. Wu Vi-teh, is also a jewel. His English is excellent, and his demeanor and character everything that could be desired. We are being allowed by the Dispenser of All Good to gather about us here a most attractive and efficient force of helpers—fellow helpers, we like to consider them—and as such they mingle with us in our homes, and we with them in theirs. I intend to send home a photograph of Mr. and Mrs. Tse in their wedding garments—he in a proper frock-coat, wearing it as if it were not

the first time, and I hope it will find its way into THE SURVEY.

There are many applicants for admission to the school for next session. Already we have been prevailed upon to go over our limit for the James Sprunt Academy, and more want to come. Please picture us as crowded but happy. The Chinese buildings behind the main building have been most attractively renovated in the pretty Chinese white and black; and I find it hard to get down to work because of a consuming desire to stand and gaze.

We are planning a great campaign for the first week in the Chinese New Year, when Mr. Crawford and Mr. Chu, a most able newly-ordained pastor of Soochow, are to be with us. The largest hall in the city was cheerfully granted us on request; and the school band will be pressed into service in announcing the services. We sincerely hope for great results from these meetings; and we realize that success or failure depends in largest measure upon our own spiritual condition.

God bless us at this end and you at that, and let none of us be so busy doing that we shall forget to be. This is the most interesting work in the world—this dealing from morn till night with the most intimate things of human souls, and we find the hardest condition that can be laid upon us, that of refraining for as much as an hour at a time from talking “shop.” But it isn’t imposed very often.

Examinations and commencement are coming on, and we are in a whirl getting ready. The boys’ school is keeping the peace and its reputation for sanity by cheerfully awarding the prize beforehand to the girls’ school, whose fame as an entertainer has long since gone abroad. But both are doing their best, and school spirit is healthy and happy. And there is a larger knot of earnest praying spirit among the boys than ever. So we are closing the year with great thankfulness and earnest hopes. God bless this work that belongs to us all!

Kiangyin, Jan. 21st.

## A TRIP TO LUSAMBO

REV. GEO. T. MCKEE.

**A**CCOMPANIED by some thirty-odd box men, hammock men, cooks, etc., the entire force of Mutoto station started for Lusambo, capital of the Kassai district, Tuesday, October 1, 1912, the object being to select at Lusambo a site for a new station. We had in view also, as a side issue, a visit to the large and important village of Nfunyi, a three day march from Mutoto. Accordingly, we left Mutoto headed for Nfunyi, although this took us from the more direct route to Lusambo.

The first day’s march took us only about ten miles, landing us in the village of Madila, which is attached to the Romanists, for the night. We held a service at sundown for our men and the village people, at which some two hundred were present. The chief expressed a desire for a teacher from us, and the next morning

as we left we gave them a letter stating his desire for the Protestant teaching. Leaving Madila, we walked down and up countless small ridges until about 10 o’clock when we struck a vast plain, almost destitute of the gnarled and stunted trees usually to be found on these plains. After walking over this rolling country till about 12 o’clock, with plenty of African sun all around, we were ready to stop at the small village set down by the little lake in a depression of the plain. It was too far to the next village, and the sun was too hot to push on, so we pitched our tent and prepared to rest as much as was possible with the great crowd of people before the tent. Just as the sun was sinking we called all the box men and village people together, and after a hymn and a prayer they were told in a few words of the blessings and blessedness of those

hose hearts have been purified by the ood of Jesus Christ.

Arising at 4 o'clock the next morning e were in the path by 5, the moon ill shining brightly. Of the glories of e sunrise on the plain I cannot speak, it I will say that we walked from 5 the morning till 10 o'clock across that ain. It was good to get to the village the other side and rest for a bit under e shade of a tree. At this village we ked if they did not want our teachings id teachers, but they replied that they ere afraid we would bewitch them. Such the ignorance and superstition of these ople.

We arrived at the village of Nfunyi at :30 P. M. the same day, having been i the road eleven hours and a half. We ceived a royal wecome by the chief, our angelist, and all the people. It was pleasure to see and talk to these peo-e, for they were so far superior to those hom we had been seeing along the way. he people were all orderly and very respectful, seeming to obey their chief bet-r than most of the other vilages along e way. This village was very large, nsisting of the main village of the ief, with little colonies of his peo-e at a close distance on the neighbor-g hillocks. They had a nice shed, which as full when we had our preaching serce the next day. It was with regret that e had to leave the next day, but our ork was finished, and we were anxious get to Lusambo.

All the rest of the way until we were ithin five hours of Lusambo we did not id any vilages with our teachers. At any places, however, we gave letters ating that the people desired the Prot-tant religion, and asking that they be otected in this desire by the State.

At the village of Ngalulu, five hours om Lusambo, we found a nice shed just nished and our two teachers installed in eir work. When Mr. Bedinger had issed through just two months before ey had no shed and no teachers, but ere begging that teachers be sent to em.

We arrived at Lusambo just one week from the day we left Mutoto, making our entrance into the city simultaneously with a rainstorm which overtook us while we were in the middle of the river in a canoe. We were very thankful that it was the only one that caught us throughout the entire trip. We were soon installed in our tent in the native village of Kachiabala, where we have two evangelists. This village is at the very edge of the part of Lusambo reserved for the white population and is within a few minutes' walk of the house of the Commissaire of the District.

The next day we started out on our search for a desirable spot for a new station. We soon hit upon the only avail-able place which to our minds filled all the requirements, viz., a good beach for the *Lapsley*, a near by spring, nearness to the tribunal, nearness to the native population, and lastly, a place owned by natives who wanted us to come, and who consented to our building a station near them. We selected our spot, and thought that all that was necessary was to put in the application. What was our surprise to learn that this place had been reserved for the native population, and that it was impossible for us to secure a concession there. There was no help for it but to seek out another place. This we soon found on top of a high hill just across the river. While not so close to the tribunal, this latter place is in some respects far better situated than the other. By reason of its altitude, it commands a view of the river in both directions, and without doubt is far cooler and more healthful than the first selection. We found that there was no objection to our applying for this place, so started for Mutoto.

One most interesting feature of the trip was the number of people baptized in and around Lusambo. There were none ready for baptism in the village of Kachiabala, for our work has only been established there a short time, and has been maintained in the face of much opposition, but at a native village two miles up the river, where we have teachers, we found five who were prepared for admis-

sion. Some of these we baptized at their village, Ikoka, and the rest we brought to Lusambo to be baptized Sunday, in order that we might dispel the many misapprehensions in the minds of many concerning this rite.

Another day we went to a village of the Bakua Nyanga people, seven or eight miles from Lusambo, to examine and baptize those who had finished the catechism and whose lives gave evidence of a saving knowledge of Christ. Twenty-three people, some grown, some children, were baptized upon profession of their faith, while four small children—infants in arms—were baptized into the covenant. One woman was baptized, and at the same time two sons of hers under fifteen. Later we baptized her babe in arms.

The trip from Lusambo to Mutoto was made very pleasantly indeed. At the large village of Ngeya Kalamba, where we have two teachers, we baptized thirty-one on profession of faith and five children. At the village of Lusambo Mbombo, where we spent Sunday, we examined and baptized twenty-four persons on profession of faith. There were no more people baptized on the trip. In one village quite a number knew the catechism perfectly, but as they had not been sufficiently instructed in other matters relating to their faith in Christ, they were told to wait until they were better prepared. As this village is only about four hours from Mutoto we can easily go over to them when they have been better instructed.

All along the way we were met by people begging for letters stating that they desired the teaching and teachers of the Mission, and these we were glad to give. Later on people from these villages would come to us to get a teacher or an evangelist. I recall one case that is especially interesting. We were passing through a small, dirty, ragged looking village when we were stopped by some of the people who asked for a letter, saying that they wished the teachers of the "palaver God" in their village. The letter was duly written and given them with the instruction to come on later to Mutoto to get a teacher. They were told to meet together every morning in the shed assigned to pray and worship God. With the words we left them. What was our surprise a few moments later to hear many feet running behind us, and we saw the whole crowd at our heels. "You have told us to worship God, but how shall we worship and pray to Him; what shall we say? We have never been told; tell us. And there in the path the evangelist told them how to worship and pray to the Father and what to say to Him. 'C will not all of you pray the Father that He will speedily send more men and teachers to His children that they may learn to pray to and worship Him who is a spirit and who is to be worshipped in spirit and in truth?'

*Mutoto, Africa, Dec. 30, 1912.*

## DO YOU KNOW?

Questions in the Foreign Mission Department

1. What the automatic influence of Foreign Missions on other causes is?
2. Anything about a new station in China?
3. What convincing evidence Korean prisoners gave at their second trial?
4. Of a remarkable street procession on Good Friday?
5. What special impressions were made
6. What your money can do?
7. Who is "just the kind of man that has been needed for Africa?"
8. Who is "Luphepheli?" Why?
9. How the Congo native has some peculiar industrial skill?
10. What student body thought it was  
by Dr. Mott's Shanghai Conference?
11. What your money can do?
12. Who is "just the kind of man that has been needed for Africa?"
13. Who is "Luphepheli?" Why?
14. How the Congo native has some peculiar industrial skill?
15. What student body thought it was  
Board of Trustees?

## SENIOR PROGRAM FOR JUNE

Arranged by Miss MARGARET MCNEILLY.

Topic EDUCATIONAL AND INDUSTRIAL MISSIONS.

Theme JOY IN SERVICE.

—Lord Speak to Me

Scripture Reading—Is. 40:31; Isa. 55:12-13; Ps. 30:5; Rom. 8:18; Acts 20:24; Phil. 2:16; 1 Pet. 2:27; 1 Pet. 1:8; John 16:22 and 21; Phil. 4:19; Phil. 4:14

ye—For the various Mission schools, that the pupils  
may come to a knowledge of the true God

1 Call—Answer with the name and location of a

Mission School.

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ness

Selected.

a ing Through Death Unto Life

—Messages from our Mission Schools

The Kashling Boys' School.

The Opportunity for Industrial Training

—The Morning Light is Pre kog

se w — The 100th Ps. read in concert

## SUGGESTIONS

You will notice that the Scripture Reading is a collection of verses. Let them be numbered and distributed before the meeting, and read in order, as the number is called. A short comment on each verse would add to the interest of the Devotional Service.

Have the poem, "Through Death Unto Life," recited.

In the editorial, "The Monthly Topic" (June issue), reference is made to various numbers of THE SURVEY, in which articles on the school work have appeared. An original paper on the "Influence of Industrial and Educational Missions," would be profitable.

Again we would refer the societies to the annual report of Foreign Missions for news of the work. This report is freely at the asking.

COMPARATIVE STATEMENT OF RECEIPTS FOR  
FOREIGN MISSIONS, APRIL

APRIL, 1912

	\$25,074.69
Total	2,216.64
Interest	101.47
Postage	18.13
Alms	3,613.83
	— \$31,004.66

APRIL 5, 1913 TO APRIL 30, 1913

Current Fund	\$19,562.23
Post Fund	7,759.34
Facilities	2,193.23
Interest	197.41
Literature	45.78
Ent.	22.50
Lake, Blair, and Campbell Funds	225.00
Socials	34.00
	— \$30,031.49

While the above shows \$963.27 less in April this year than in April, 1912, it is to be noted

that \$2,243.71 in last year's specks was for the China famine relief fund. Also owing to the fact that my office was kept open for 1912 receipts until the 4th day of April, this year, the receipts of this April are really better than last April.

The treasurers of all churches are urgently requested to remit Foreign Mission funds to this office promptly each month. Many of our churches having adopted the Assembly's plan, it should not be difficult to do this, and it would relieve the shortness of the early part of the year to a great extent. May we not hope that all funds will be promptly remitted, and that we will not be compelled to borrow during the summer months to keep our regular work going?

EDWIN F. WILLIS, Treasurer.



## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

## AFRICA—CONGO MISSION. [34]

## IBANCHE. 1897.

Rev. and Mrs. J. McC. Sieg.  
Rev. and Mrs. A. L. Edmiston (c).  
Rev. and Mrs. A. A. Rochester (c).

## LUEBO. 1891.

\*Rev. W. M. Morrison.  
Rev. and Mrs. Motte Martin.  
\*Dr. and Mrs. L. J. Coppedge.  
Rev. and Mrs. L. A. DeYampert (c).  
Miss Maria Fearing (c).  
Rev. and Mrs. C. L. Crane.  
Mr. T. J. Arnold, Jr.  
Mr. and Mrs. W. B. Scott.

## MUTOTO.

Rev. and Mrs. Geo. T. McKee.  
Rev. Roht. D. Bedinger.  
Rev. and Mrs. A. A. Rochester (c).  
Mr. W. L. Hillhouse.

## E. BRAZIL MISSION [15]

## LAVEAS. 1893.

Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.  
Mr. and Mrs. A. F. Shaw.  
Rev. H. S. Allyn, M. D.  
Mrs. H. S. Allyn.  
Mr. and Mrs. C. C. Knight.  
\*Mr. and Mrs. B. H. Hunnicutt.  
Miss R. Caroline Kilgore.

## ALTO JEQUITIBA. 1900.

Mrs. Kate Cowan.

## BOM SUCESSO.

Miss Ruth See.  
Mrs. D. G. Armstrong.

## W. BRAZIL MISSION. [10]

## ITU. 1909.

Rev. and Mrs. Jas. P. Smith.

## BRAGANCA. 1907.

Rev. and Mrs. Gaston Boyle.

## CAMPINAS. 1869.

\*Rev. and Mrs. J. R. Smith.

## ITAPETININGA. 1912.

Rev. and Mrs. R. D. Daffin.

## DESCALVADO. 1908.

Rev. and Mrs. Alva Hardie.

## N. BRAZIL MISSION. [11]

## GARANHUNS. 1895.

Rev. and Mrs. G. E. Henderlite.  
Rev. and Mrs. W. M. Thompson.

## PERNAMBUCO. 1873.

\*Miss Eliza M. Reed.  
Miss Margaret Douglas.  
Miss Edmonia R. Martin.  
Rev. and Mrs. W. C. Porter.

## CANHOTINHO.

Dr. G. W. Butler.  
Mrs. G. W. Butler.

## MID-CHINA MISSION. [72]

## TUNGHIAO. 1904.

\*Rev. and Mrs. J. Y. McGinnis.  
Rev. and Mrs. W. Maxey Smith.  
Miss R. Elinore Lynch.  
Miss Kittle McMullen.

## HANOCHOW. 1887.

Rev. and Mrs. J. L. Stuart, Sr.  
Miss E. B. French.  
Miss Emma Boardman.  
Miss Mary S. Mathews.  
Rev. and Mrs. George Hudson.  
Miss Venie J. Lee, M. D.  
Rev. and Mrs. Warren H. Stuart.  
Miss Annie R. V. Wilson.  
Rev. and Mrs. R. J. McMullen.

## HWAIANFU. 1904.

Rev. and Mrs. H. M. Woods.  
Miss Josephine Woods.  
Rev. O. F. Yates.

## YENCHENO. 1909.

Rev. and Mrs. H. W. Whita.  
Rev. and Mrs. C. F. Hancock.  
Miss Esther H. Morton.  
Dr. and Mrs. Wm. Malcolm.

## SUCHIEN. 1893.

Dr. and Mrs. J. W. Bradley.  
Rev. B. C. Patterson.  
Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. F. Junkin.  
Mr. H. W. McCutchan.  
Miss Mada McCutchan.  
Miss M. M. Johnston.  
Miss B. McRoebt.

## TSINO-KIANG-PU. 1887.

Rev. and Mrs. J. R. Graham, Jr.  
Dr. and Mrs. James B. Woods.  
Rev. and Mrs. A. A. Talhot.  
Miss Jessie D. Hall.  
Miss Ellen Baskerville.  
Miss Sallie M. Lacy.  
Miss Nellie Sprunt.  
Rev. Lyle M. Moffett.

## HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. A. D. Rice.

## CUBA MISSION. [1]

## CARMENAS. 1899.

Mrs. J. G. Hall.  
Rev. and Mrs. R. L. Wharton.  
Miss M. E. Craig.  
Mr. and Mrs. E. R. Sims.

## CAIBARIEN. 1891.

Miss Edith McC. Houston.  
Miss Mary Alexander.

## PLACETAS. 1909.

Rev. and Mrs. H. F. Beatty.

## JAPAN MISSION. [3]

## KOBE. 1890.

Rev. and Mrs. S. P. Fulton.  
Rev. and Mrs. H. W. Myers.  
Rev. and Mrs. W. McS. Buchanan.

## KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.  
Rev. and Mrs. H. H. Munroe.  
Miss Estelle Lumpkin.  
Miss Annie H. Dowd.  
Miss Sala Evans.

## NAGOYA. 1867.

Rev. and \*Mrs. W. C. Buchanan.  
Miss Charlotte Thompson.  
Miss Leila G. Kirtland.  
Rev. and Mrs. R. E. McAlpine.

## SUSAKI. 1898.

\*Rev. and Mrs. J. W. Moore.  
TAKAMATSU. 1898.

\*Rev. and Mrs. S. M. Erickson.  
Rev. and Mrs. A. P. Hassell.  
Miss M. J. Atkinson.

## TOKUAHIMA. 1880.

Rev. and Mrs. C. A. Logan.  
Miss Lillian W. Curd.  
Rev. and Mrs. M. G. Ostrem.

## MISSIONARIES—Continued

## TOYOHASHI. 1902.

Rev. and Mrs. C. K. Cumming.

## OKAZAKI 1912.

Miss Florence Patton.  
Miss Annie V. Patton.

## KOREAN MISSION. [72]

## CHUNJU. 1896.

Rev. and Mrs. L. B. Tata.  
Miss Mattie S. Tata.  
Dr. and Mrs. T. H. Daniel.  
Rev. and Mrs. L. O. McCutchen.  
Miss Sadie Buckland.  
Rev. and Mrs. W. M. Clark.  
Rev. and Mrs. W. D. Reynolds.  
Miss Susanne A. Colton.  
Rev. S. D. Winn.  
Miss Emily Winn.  
Miss E. E. Kestler.  
Miss Lillian Austin.  
Mr. and Mrs. F. M. Eversole.  
Dr. and Mrs. H. L. Timmons.

## KUNAAN. 1896.

Rev. and Mrs. Wm. F. Bull.  
Miss Julia Dysart.  
Miss Anna M. Bedinger.  
Mr. and Mrs. W. A. Venable.  
Dr. and Mrs. J. B. Patterson.  
Rev. and Mrs. J. K. Parker.  
Rev. John McEachern.  
Dr. Wm. A. Linton.

## KWANOJU. 1898.

Rev. and Mrs. Eugene Bell.  
Rev. S. K. Dodson.  
Miss Mary L. Dodson.  
Mrs. C. C. Owen.  
Rev. and Mrs. L. T. Newland.  
Miss Ella Graham.  
Dr. and Mrs. R. M. Wilson.  
Miss Anna McQueen.  
Rev. and Mrs. J. V. N. Talmage.  
Rev. and Mrs. Robert Knox.  
Dr. and Mrs. M. L. Swinehart.  
Dr. William P. Parker.  
Miss Elise J. Shepping.MOKPO. 1898.  
Rev. and Mrs. H. D. McCallie.  
Miss Julia Martin.  
\*Rev. and Mrs. W. B. Harrison.  
Rev. and Mrs. J. S. Nisbet.  
Miss Ada McMurphy.  
Miss Lillie O. Latou op.  
Rev. and Mrs. P. B. Hill.Rev. S. H. Wilds.  
Rev. and Mrs. J. W. Allen.  
Rev. and Mrs. N. G. Stevens.

## CHINA.

Mr. and Mrs. J. M. Wilson.

## SOONCHUN. 1913.

Rev. and Mrs. J. F. Preston.  
Rev. and Mrs. R. T. Cott.  
Miss Meta L. Biggar.  
Miss Lavlette Dupuy.  
Miss Anna L. Greer.  
Rev. and Mrs. C. H. Pratt.  
Dr. and Mrs. R. S. Leadingham.

## MEXICO MISSION. [12]

## LINARES. 1887

\*Rev. and Mrs. H. L. Ross.

## MATAMOROS. 1874.

Miss Alice J. McClelland.

## SAN BENITO, TEXAS.

Miss Anne E. Dysart.

## BROWNSVILLE, TEXAS.

Rev. and Mrs. W. A. Ross.

## MONTEMORELOS. 1884.

Mr. and Mrs. R. C. Morrow.

## C. VICTORIA. 1873.

Miss E. V. Lee.

## TULA. 1912

Rev. and Mrs. J. O. Shely.

## UNASSIGNED LIST [10]

## AFRICA.

Rev. and Mrs. A. C. McKinnon.  
Rev. T. C. Vinson.  
Rev. and Mrs. H. M. Washburn.  
Rev. Plumer Smith.  
\*Rev. and Mrs. J. C. McQueen.Rev. S. H. Wilds.  
Rev. and Mrs. J. W. Allen.  
Rev. and Mrs. N. G. Stevens.

## CHINA.

Mr. and Mrs. J. M. Wilson.

## RETIRED LIST. [17]

## AFRICA.

Dr. J. G. Pritchard.

## BRAZIL.

Mrs. F. V. Rodriguez.  
Mrs. R. P. Baird.

## CHINA.

Rev. G. W. Painter, Puaski, Va.  
Miss M. D. Roe.  
Dr. R. M. Stephenson.  
Mr. and Mrs. H. B. Van Valkenburgh.

## CUBA.

Rev. and Mrs. F. H. Wardlaw.  
Miss Juuet H. Houston.  
Rev. and Mrs. J. T. Hill.

## JAPAN.

Miss C. E. Stirling.  
Mrs. L. R. Price.

## KOREA.

Mrs. W. M. Junkin.  
Rev. and Mrs. A. M. Earle.  
Dr. W. H. Forsythe.  
Miss Jean Forsythe.Missions, 10.  
Occupied Stations, 53.  
Missionaries, 367.\*On furlough, or in United States.  
Dates opposite names of stations indicate year stations were opened.  
For postoffice address, etc., see below.

## STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Lnebo and Mutoto—"Lnebo, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashin—"Care Southern Presbyterian Mission, Kashin, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—care Southern Presbyterian Mission.

NORTH KIANGSU MISSION.—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China. For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsurchon-fu—"Care Southern Presbyterian Mission, Hsurchon-fu, via Chinkiang, China." For Hwulanfu—"Care Southern Presbyterian Mission, Hwulanfu, via Chinkiang, China." For Sichien—"Care Southern Presbyterian Mission, Sichien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Halchow—"Care Southern Presbyterian Mission, Halchow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Calharlen—"Caiharlen, Cuba." For Camajnan—"Camajnan, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kohe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Snsaki—"Snsaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Knsan—"Knsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soon-chun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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